



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

ANDOVER-HARVARD LIBRARY



AH 4BA4 D

Harvard Depository
Brittle Book

THE
EVIDENCE OF CHRISTIANITY
BY THE
REV^d W. BROWN A.M.

EVID
020

~~020~~

611
Brown

THEOLOGICAL SCHOOL

IN

CAMBRIDGE,



①

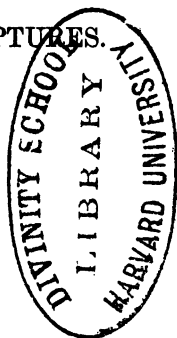
THE
EVIDENCE OF CHRISTIANITY

IN THE NINETEENTH CENTURY;

• OR
RESULTS OF INQUIRY

AS TO THE
DIVINE ORIGIN OF THE SCRIPTURES.

BY THE
REV. W. BROWN, A.M.,
TOBERMORE.



Καὶ πύλαι ἡδου οὐ κατισχύουσιν αὐτῆς.—MATT. xvi. 18.

EDINBURGH :

JOHN JOHNSTONE, 15. PRINCES STREET; AND
26. PATERNOSTER ROW, LONDON.

W. CURRY JUN. & CO. DUBLIN; AND W. M'COMB, BELFAST.

MDCCCXLVI.

PREFACE.

THE following are some of the purposes this treatise is designed to serve :—To be a work exhibiting the scientific nature of the Supernaturalist views of the Evidence of Christianity, as distinguished from the Rationalist views on this subject. Infidelity has long been at work in Germany, undermining the evidence, but, as the reader will see, in the conflict on this ground, whilst Rationalism has waxed weaker and weaker, Supernaturalism has become stronger and brighter. The evidence has been considered deeply, and its strength has been more clearly seen. The onsets on the evidence have tended only to brighten it.

Another object is, to bring before the reader concisely, important views on the evidence to which the later investigations have given rise. On the one hand, the evidence has been assailed ; on the other, it has been most powerfully advocated. The great earnestness with which this important subject

has been considered, has necessarily given rise to many new views. The writer of this has attempted to gather and combine these views, scattered as they have been through the wide field of German theological literature.

From the nature of the subject, frequent reference has been made to the works of the learned. Now, these references will point the way to those who are desirous of a more profound investigation.

The writer hopes the reader will rise from the perusal of these pages deeply convinced that the Scriptures are divine. And what a preparation this for the devout reading of the Holy Scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus!

CONTENTS.

	Page
INTRODUCTION,	1
ON REVELATION,	7
POSSIBILITY OF A REVELATION, - -	7
NECESSITY AND WANT OF A REVELATION, - -	13
ON THE HISTORICAL CHARACTER OF THE PENTATEUCH AND GOSPELS ; AND THE INTEGRITY AND INSPIRATION OF THE SCRIPTURES, - - -	32
<i>Historical Character of the Pentateuch,</i> -	32
Arguments for the Mosaic origin of the Pentateuch,	32
Statement and refutation of arguments against the Mosaic origin of the Pentateuch, -	35
<i>The Genuineness and Credibility of the Gospels,</i> -	41
The late attack on the historical character of the Gospels, by Dr. Strauss, - -	42
The point at issue conceded by Dr. Strauss, -	45
The concession of Dr. Strauss, - -	45
<i>Integrity of the Scriptures,</i> - -	49
Integrity of the original text, - -	49
Relation of translations to the original, -	51
<i>Inspiration of the Scriptures,</i> - -	53
Testimony of Jesus to the Inspiration of the Scriptures,	54
Internal Evidences of Inspiration in the Old Testament,	55
Indian Religion, - -	63
Egyptian Religion, - -	66
Persian Religion, - -	68
Grecian Polytheism, - -	71
Internal Evidence of Inspiration in the New Testament,	77
The originalty, and the excellent religious and moral spirit of the New Testament ; viewed in connexion with the condition of Jesus and the Apostles, and the state of Jewish learning at that period, an Internal Evidence of Inspiration,	77

	Page
That the New Testament bears the impress of Inspiration, and the peculiar mind of Christ an Internal Evidence of Inspiration, -	81
The superiority of Christianity to Platonism an Internal Evidence of Inspiration in the New Testament, - - -	82
THE DIVINE AUTHOR OF CHRISTIANITY,	90
JESUS NEITHER AN ENTHUSIAST NOR IMPOSTOR, -	90
THE PLAN OF JESUS, - - -	95
JESUS A DIVINE TEACHER, - - -	98
JESUS THE PERFECTION OF PIETY, - - -	105
JESUS IS THE WONDERFUL, - - -	106
ON PROPHECY,	111
GENERAL OBSERVATIONS ON PROPHECY, - - -	111
THE EVIDENCE FOR THE DIVINE ORIGIN OF THE SCRIPTURES, WHICH ARISES FROM THE TRUTH THAT JESUS IS THE MESSIAH, -	114
<i>There are Messianic Prophecies,</i> -	114
Present state of the argument on this particular, -	115
<i>Of the sense in which the Messianic Prophecies in the theocratic dress have been fulfilled in Jesus,</i> -	118
ON MIRACLES,	132
BELIEVING VIEW OF MIRACLES, - - -	132
<i>Philosophical theory favourable to the belief of Miracles,</i> -	132
<i>Historical ground of belief in Miracles,</i> -	135
UNBELIEVING THEORIES, - - -	142
<i>The Naturalizing Theory,</i> - - -	142
<i>The Mythical Theory,</i> - - -	145
INTERNAL EVIDENCE OF CHRISTIANITY,	149
INTERNAL EVIDENCE OR CONFORMITY OF SCRIPTURE WITH WHAT REASON REQUIRES IN A DIVINE REVELATION, -	149
<i>Particulars which reason requires in a divine revelation,</i> -	149
<i>In the religions of the Old and New Testament we see realized what reason requires in a Divine Revelation,</i> -	153
CONCLUSION,	172

ERRATA.

Page 48, line 3 from top, *for* lies *read* lie.

51, line 18 from foot, *for* scrupularity *read* scrupulosity.

57, line 16 from foot, *for* visible *read* invisible.

61, line 7 from top, *for* profligateness *read* profligacy.

80, line 10 from foot, *for* Somewhat unique stands before us, this manifestation *read* Somewhat unique stands before us, *in* this manifestation, &c.

89, line 6 from foot, *for* leaning *read* learning.

91, line 12 from foot, *for* for the purest conviction *read* from the purest conviction.

103, line 1 from foot, *for* but none of us are it *read* but none of us is it.

107, line 6 from foot, *for* to his employment *read* for his employment.

146, line 7 from top, *for* plan *read* plain.

155, line 3 from top, *for* show *read* shows.

162, line 15 from foot, *for* 488 *read* 232 millions.

The errors in the printing of some German words—the Reader conversant with that language can easily correct.

INTRODUCTION.

THE searching spirit, which, at the Reformation, led to an investigation of the outward form of Christianity, led also to a deep inquiry as to its Divine origin.

This important subject occupied, first, the mind of England, then of France, and, latterly, of Germany.

Belief as to the sufficiency of the light of nature, is the foundation of the deistical argument. This tenet was ably maintained by Lord Herbert,^a and his reasonings found acceptance with many minds.

In England, the defence of Christianity was taken up with great zeal, and its defenders were successful. A strong proof of this we have in the fact, that the national faith in revealed religion outlived the controversial period, and remained unimpaired. English deism merged into scepticism in Hume; English infidelity was transplanted into France. It was powerfully advocated there by many distinguished writers. Their works were read with great avi-

^a *Geschichte des Englischen Deismus* von. G. V. Lechler, S. 25, 1841.

dity by all ranks of the people. Whereas in England the sceptical argument was met and answered, the intelligence of France went along with the unbelieving cry, and ended in downright atheism. The state of religion in France was one great cause of the little favour Christianity met with there. English deism and French unbelief made their way into Germany.—(Lechler, S. 446, 447—452.)—In Germany, unbelief assumed a different form from what it had in England. In England, unbelief was deism; in France, deism and atheism; but in Germany, it assumed a peculiarity called Rationalism. Rationalism denies a miraculous origin in Christianity, so far it coincides with deism; it differs, however, from deism in this, that it is more believing: Rationalism admits there is somewhat divine in Christianity, that the Prophets, the author of Christianity and his Apostles, were messengers of divine providence, and designed to operate for good on the condition of mankind. In Germany, unbelief was uniformly met by defences springing from an earnest and enlightened belief in divine revelation. There the battle for the divine origin of the Scriptures has been nobly fought and won.

The following, according to Dr. Bretschneider, are the results of inquiry in Germany, in relation to this great question:—"In the first place, there were some individuals to whom particularly all revelation appeared nothing but superstition—Jesus a well-intentioned zealot or impostor—and Christianity itself a mass of error. These necessarily

thought they were performing a meritorious act when they undermined its respectability and exposed its nakedness. They were the successors of the English and French freethinkers, but they were few in number in Germany, and amongst them not one theologian. The philosopher Wunsch, the author of *Horus*, and the jurist Paalzow belong to them.

A second class endeavoured to advance natural religion at the expense of Christianity, believing in an historical Christ, without admitting any divine operation in his system ; the origin of which, together with his life, they explain naturally, and convert it into a sort of romance, making Christ himself a member of secret societies. They treat the Scriptures merely as the work of men, obtained accidentally, and not containing any thing like the word of God. Bahrds particularly belongs to this class ; a divine certainly in the first instance, but soon removed from his place ; Reimarus, who was no divine, the author of the *Wolfenbüttel Fragments*, and Venturini, writer of the *History of the Great Prophet of Nazareth* ; perhaps we may also reckon Brennecke among the number : but those who are generally termed Rationalists, form a third and very different class. They admit universally in Christianity, a divine, benevolent, and positive appointment for the good of mankind, and Jesus as a messenger of divine providence ; believing that the true and everlasting word of God is contained in the holy Scriptures, and that by the same the welfare of mankind will be obtained and extended. But they deny

therein a supernatural and miraculous working of God, and consider the object of Christianity to be that of introducing into the world such a religion as reason can comprehend, and of distinguishing the essential from the unessential, and what is local and temporary from that which is universal and permanent in Christianity ; so that its truths may be introduced, confirmed, and disseminated. We may here recollect what is stated by Wegscheider at the commencement of his *Theol. Christ.*, particularly with respect to Christianity and revelation. To the class now alluded to belong, amongst the philosophers, Steinbart, Kant, and Krug ; amongst the theologians, W. A. Teller, Löffler, Thiess, Henke ; and amongst those who are now living, E. C. Schmidt, De Wette, Paulus, Wegscheider and Röhr. Last of all, there is a fourth class, which hold the Bible and Christianity in a higher sense than the Rationalists, to be a Divine revelation. They admit, as distinct from a general providence, a revealed operation of the power of God, carefully distinguishing the periods of his Divine instruction, and establishing upon internal proofs rather than miracles, the divine nature of Christianity. They separate the forms of church belief from the doctrines of Scripture, and strive to reform the one according to the divine command of the other, whilst they hold such a connexion to exist between reason and revelation, as that the latter, though it may contain much that is out of the power of the former to explain, should assert nothing which is contrary, but rather may be

proved by it. This is the view taken by Döderlein, Morus, and Reinhard, and now entertained by Ammon, Schott, Niemeyer, Bretschneider and others.^a The same writer has observed, "there is again a third class, (rationalists), amongst whom certain views have been promulgated, but only by a limited number of theologians, who have constantly been opposed, and whose system is still under examination." The examination here alluded to has been made, and by many distinguished persons rationalism has been admitted untenable. Under this impression Neander writes : " We stand on the boundary between an old and a new world, which, by the everlasting Gospel, shall be called into being ; a new epoch of the life of humanity prepares itself by the Gospel for a fourth period. Hence in every respect we can give only preparatory labours for the time of the new creation, when men, after a regeneration of this life, shall proclaim the great doings of God."^b

^a Translation by a Layman of the Church of England, of the reply to Rev. Mr. Rose's work on the State of the Protestant Religion in Germany, by Dr. Bretschneider. p. 30.

^b Vorrede, S. 10. Das Leben Jesu Christi, von Dr. A. Neander, Hamburg, 1837.

ON REVELATION.

By a Revelation, we understand religious knowledge which has been imparted in a supernatural way, by immediate divine influence.

POSSIBILITY OF A REVELATION.

The question, if a revelation, as a divine enlightening in the human mind, be possible, contains the twofold question, 1st, Is it conceivable that God could influence the human soul in order to its enlightening (physical possibility); and, 2d, That, according to his moral properties, he would influence in the matter of enlightening (moral possibility)?

On the physical possibility we have to inquire, a) Can God produce an enlightening influence on the souls of men? b) Can man receive such instruction? and, c) be conscious of it as a divine fact?

That God has the power to penetrate the soul, and to awaken thoughts therein, cannot be doubted. As the Creator of spirits, he knows their nature, also how to operate on them; and, being Almighty, he must be able to produce such influence on the created as he wills. Any one who denies this, thereby raises between himself and the spiritual world an insurmountable barrier of separation, and must also deny that God is the ruler of the world in general, and

of the world of spirits in particular : also one cannot deny the possibility of the immediate influence of God in the world of spirits, though the manner thereof be to us inscrutable, as is the manner of all the divine operations.

But it has been said, can man receive the immediate teaching of God ? Would not the immediate influence of God on the human reason disturb the natural order of thought, according to which one conception produces another, and cause a kind of derangement ? Is not the freedom of the understanding and will lost for a time at least, on account of the revelation ? Though this objection to the possibility of a revelation has been often repeated, yet it proves little. The relation of spirits, and the manner of the divine operations, the laws that concern the changes of our thoughts, and the often even surprisingly deep penetration of our minds, are so entirely unknown to us, that it becomes us to hesitate before we deny the possibility. But by what right does any one set it down, that the act of revelation impairs the independent exercise of the reason, takes away all the laws of thought, and makes the receiver of the revelation like a mere machine ? Does not the nature of the case claim much rather, that the reason of the receiver should apprehend efficaciously that which was given it, hold it fast and appropriate the same ? does not every teacher also give an immediate revelation to the child which he instructs ? does he not often interrupt suddenly the range of the child's conceptions, and cause an entirely new series of thoughts to arise, hitherto al-

together strange to the child? Would then the laws of thought in the child have been thereby taken away, or has it thereby come into a state of delirium? The teacher, indeed, avails himself of language, but cannot God cause new thoughts to arise in the soul of man under the veil of new words which he can present to him, (inward converse), or is it only by words a spirit can impart its light to another, and teach him? Is the reason, then, really a machine, which, when wrought upon from without, comes into disorder; or is it not much rather a capability, a power whose activity to good can be excited as well by a strange or foreign impulse, as by its own emotion? Do we not often interrupt the range of our conceptions, and take them up again?—It has been observed, farther, one could not understand and appropriate to himself what has been revealed, as it does not coalesce with his other knowledge, and has not proceeded from his reason, but has been made as it were, to gush upon him. But this also is not conclusive. If this objection refer to the matter of the revelation, it must contain things of which our understanding cannot form any conception whatever, which it could not combine with its other conceptions, but this could not be the object of a revelation, and the Christian, at least, does not contain such things. It is hard to conceive why the clear doctrines of revelation, when received immediately from God, should not be apprehended by the reason, and made its own, as when one receives aught from the mouth of a merely human teacher. But does the

revelation contain matters, which, whilst not entirely inconceivable by man, yet are incomprehensible and entirely unknown to him to whom the revelation has been imparted; in such circumstances, there takes place in his soul, what occurs in the mind of every scholar, when objects have been made known, and truths taught, of which hitherto he had no conception. Also, it is not said that the revelation enlightens with the power and rapidity of a flash, whereby the power and peculiar efficacy of the understanding would be taken away; but we are led to think that the truth revealed of God to man was placed before the eye of the mind a long time, and the receiver only gradually appropriated to himself the new truth. This holds particularly in the Christian revelation. Neither by Jesus, nor his Apostles, was it said that the entirely new knowledge came upon them in a gush; but Jesus speaks of an instruction which he had received of his Father, as he was in him, and knew him. The operation on the Apostles of the promised Comforter was no sudden illumination, but a continued teaching resembling the teaching of Jesus, (*αλλος Παρὰκ.*) *Διδάσκειν, ὑπομιμνήσκειν, μαρτυρεῖν*, (John xiv. 26; xv. 26; xvi. 13;) as the example of the Apostles proves. Acts x; xi. 1—18; xv. 6—29, particularly ver. 28.

It has been said, May there not have been self-deception on the part of the receivers of the supposed revelation? Jesus ascribes to himself, as the Divine Word, an immediate knowledge of the Divine, (John

viii. 14, *εγω οίδα*,) a knowledge not found or derived through judgment and reasoning; hence, the process the speculative philosopher goes through who receives a revelation, had no place with him. But in respect of the Apostles, the precise promise of Christ that the Divine Spirit would teach them, could give them the assurance that the knowledge of divine things, which was impressed on them, and which presented itself to them in their peculiar state of mind, and in its operations on others, as divine, proceeded from the Spirit of God, and the more, as they felt conscious they had not come to their knowledge by spontaneous reflection.

The moral possibility of revelation rests upon the following recognized principle, that to impart a revelation to man does not contradict, but is conformable to the divine perfections. This appears not to admit of doubt, when we consider that it is conformable to the holiness and wisdom of God to will and apply all suitable means, in order to the perfecting of the human race, and that it accords with his goodness to grant that which is calculated to promote the happiness of the human race; yet some would not acknowledge that revelation is a suitable medium whereby to advance the happiness and improvement of mankind, and hence they impugn its moral possibility. —It is, say they, superfluous, as reason has already given us the plainest and most exalted ideas of God and our relation to him, and it can teach no more than what was already cognizable by reason; but this has not been made out by argument, (see

following section), and was the matter confirmed by proof, yet one could say, it is neither unseemly nor superfluous on the part of God to let appear one particularly sent, and an interpreter of his will, when he designed to bring mankind to perfection more rapidly and surely. Moreover, the development of the human reason has been, for the most part, extremely slow, and most men cannot well do altogether, without the outward helps to duty which the revelation furnishes. See Ammon in *Abhandl. zur Wissenschaftlichen praktischen Theologie*, s. 8, and s. 13.—Others have said, should a revelation contain new truths, it would anticipate the forming of the human race, and impair the efficacy of the reason. But in a more extended fathoming, unfolding, and connection of the revealed truths, there remains open to man, in part, a wide field for the forming of his reason. Experience teaches, in part, that the great minds who far surpassed their age, as Socrates, Aristotle, Jesus, (considered as a human teacher,) incited the reason of their cotemporaries, and of posterity, only to a more vigorous and profound investigation.—But the revelation contains doctrines, which human reason of itself, would not have known, at least, without the revelation, would not have understood in such measure; hence there is no ground for the charge brought against revelation as a precipitate forming of men.—But the revelation demands at least, absolute faith, and yet the reason throughout shall acknowledge no authority; does not the revelation also promote superstition in the submission of the reason to a

fact? When we concede with Kant, this definition of superstition, then the objection is not without foundation, but it proves too much. All faith rests upon inward or outward facts,—even Kant rests the moral, the faith in God, the entire of religion, upon a fact of the consciousness, upon the consciousness of the absolute requirement of the moral law. But not only all faith in general, but all knowledge too, rests on a fact, namely, on the fact of the consciousness, which positively is incapable of proof, and yet must be believed. The external world, and the ideas of the reason, are the undemonstrable primary facts of all knowledge, and every other kind of knowledge derived from these, rests upon the authority of these primary facts. At the same time, it would not be required that reason should acknowledge the revelation as divine without examination, but it has a right to examine the pretensions of the same to divinity, and to reject, when it breaks down under examination. But experience teaches, in general, that man's natural tendency to doubt secures the reason from a blind submission to the authority of the revelation.

NECESSITY AND WANT OF A REVELATION.

There are two important facts which sufficiently establish the necessity of a divine enlightening or revelation. The first is, the history of the forming of the human reason; the second, the necessity there is for an ecclesiastical association.

All forming of the reason,^a as the power of ideas, so far as it is different from the judgment, as the power of forming conceptions, judgments, and conclusions, takes place by instruction of another, who imparts to our reason his moral formation, or gives us at least the impulse to form ourselves. On that account, if the reason of the individual develops itself from a peculiar inward mechanical power, without any such impulse, no living individual among polished nations can determine aught from his experience, as in every one, instruction by parents and teachers begins soon after birth, and the religious ideas of which the child is made partaker, have been already wholly formed, and as it were diligently held before.^b Hence it is that no Christian could prove from his consciousness, that his reason had ever found the religious ideas, as he has grown up under the influence of Christian instruction, and if, at a later period, he find substantial ground in his reason for the instruction which has been given him, can adjust the same nearer, and lessen the way to different conviction; yet it does not follow that altogether without instruction he would have attained to the religious ideas. Hence we must consider the history of such men, as by a particular

^a See Bretschneider's *Abhandlung ueber den Einfluss des grund begriffs von der Sunde und der Moralischen Freiheit auf die Christl. Glaubenslehre*; in der *oppositionschrift*, 9 Bd. 2 Hft. s. 197.

^b See Von Ammon's *Fortbildung des Christl.* 1 B s. 66.

casualty have grown up without all instruction, in a recluse wilderness, and the history of such nations as, because of their isolated state, are to be compared to men shut out from the instruction of others. But men who have grown up in a wilderness, were altogether unformed in respect of the reason, and to all ideas were quite foreign, so that it ever costs great trouble to bring them even to some apprehension of the same. And, in the aforesaid wild people, who, separated from the rest of the world by seas, deserts, and mountains, lived isolated thousands of years, we find, as savage children have been formed, the senses perfectly developed, and the understanding formed conformably, since they have conceptions to judge and infer ; but of the developement of the reason or its ideas, we find among them at most scarcely a vestige. Of that many tribes in the interior of South America present to us examples, (to whom the foreign culture of early times, coming from North America, could not have penetrated,) the inhabitants of Africa ; and in particular, the inhabitants of New Holland, who were found completely destitute of all religious ideas.*

* Likewise, among the wild nations who have some conceptions of religious ideas, which have come to them from ancient tradition, there is found only the shadow of religion, from want of a progressive excitation. Their gods are not the product of the reason, but of the imagination. Their morality has no more of the duties of law than what originates from the first beginning of civil society, and what is found otherwise which agrees with the matter of the

That these nations could live thousands of years, without beginning the forming of the reason ; the experience that other nations, as the Chinese, Japanese, the Indians, in the forming of their reason, have been stationary for centuries long ; that others could even make progress therein, and sink again into wildness ; in like manner, that all the progress of the reason could be produced only periodically, through the influence of extraordinary men. All this sufficiently proves that the sensuousness of men perfects itself of itself, from peculiar inward impulse, and that the understanding develops itself at least somewhat ; but, that the reason does not grow of itself, as the arms and bones, but that it needs to its entire growth instruction, or an excitement from without. Was this not so, we could not even believe that the rational spirit is of an essentially different nature from the sensual body.^a

The same is also confirmed by a near consideration of the nature of our power of knowledge, which, as is known, is threefold ; sense, reason, and understanding. The sources of knowledge are the senses, which give the knowledge conformable to experience, and the reason which gives the ideal know-

moral law, that is, either the product of natural impulse, or a morality determined by necessity, but not the product of a moral idea. Hence they frequently act against the commands of the moral law, without all feeling of the wrong, whilst they, *e. g.* steal, expose their wives and daughters to prostitution, put the aged to death, &c.

^a Origen of old came to this conclusion, Πιερὶ Ἀρχαῶν, cap. 1, s. 6, 7.

ledge ; for reason is the power to know and feel the perfect, and the perfect is the idea, the ideal. Both ranges are thus far separated from each other, —that for the sensual, there is absolutely given no proof from the reason, but for the reasonable even as little proof through the senses. But the understanding is the power of comparison, and, on that account, the power of the critical judgment and its efficacy it extends upon both, upon the knowledge by sense, and the knowledge by reason. It rectifies, through comparison, the intuitions and ideas, in their points of similitude as of diversity ; it conducts from these to other propositions, and unites sensuality and reason, but only in so far as it has previously discovered the products of each ; of itself it is unable to produce or to prove either an intuition or an idea. This varied nature of our capacity for knowledge, reflects itself also in the intellectual and moral phenomena. Sensuality, without the elaboration of the understanding, is brutality, animal character ; reason, without the elaboration of the understanding, is fanaticism. In philosophy, the operations of the understanding upon the knowledge by the senses, without the reason, lead to materialism ; the same operations, without consideration and knowledge of the truths by experience, to idealism ; continually even to some peculiar view. The sensuality draws its matter from the visible nature ; the reason from the metaphysical, from God ; the understanding has no proper matter, but can only compare and manufacture the matter given to it by sensuality and reason.

If this be right, then, in order to the knowledge by the senses, there is necessary an influence upon us from the external world ; but to the knowledge by reason, an influence of God upon our mind, which can ensue either without means, or in virtue of an interposition through others, by instruction and representation. But as the knowledge by the senses must be submitted to the comparing operations of the understanding, in like manner, also, the Divine knowledge, not to prove somewhat in its truth which the understanding is not able to do, but to know and illustrate its agreement with it and with nature, and thereby to remove all vain and fanatical conceptions which man could combine with it.

Now, since all unfolding of the reason must proceed from God, accordingly we must consider the distinguished persons who stand in a connected historical union, and who have been manifested as the interposers in order to the forming of the reason in the knowledge of the divine, as peculiarly and powerfully enlightened of God ; whilst we must also carry backward the forming of the reason upon its origin. Thus we come to the highest reason, this source of all true, good, and beautiful, to God, to the *Λόγος*, the reason of God and his Holy Spirit, from which the Scripture derives all ideal knowledge, also of the beautiful.^a

Now, as all instruction has been effected by means of language, so the Holy Scripture uses language as the symbol of the divine instruction, and the *Λόγος*

^a See Clemens Alexandr. Strom. vi. ch. 7.

appears in the double acceptation of the reason and the Word, as author of the religious knowledge.

When we see how such an excitation of the human mind has ensued from time to time by means of men who, for the knowledge of their spiritual state, found no intermediate cause in their consciousness, and hence referred their enlightening to the influence on their minds, of the ever living Spirit ; when we see, farther, that only in the circles of the human family in the enjoyment of this light,—the Christian circles—the forming of the reason unceasingly progresses ; that, on the other hand, in the circles to which this light has not come, the knowledge of divine things and religious truths lie buried in encreasing darkness.^a

Thus the declaration of the receiver of the revelation, that he was enlightened from above, appears not only justified by the result, but also the remark, that the want of such a revelation is to be considered

^a Here Muhammedism cannot come into consideration, as Muhammed lived 600 years after Christ, and knew the religion of Moses, the Old Testament, and Christianity. The capital article of his creed—there is only one God, and Muhammed is his prophet,—he appears to have formed after John xvii. 8 ; and yet how far the Muhammedan world stand below the Christian. He not only brought religion no farther than it had been carried in Christ, which indeed was impossible, but remained far behind the Christian point of view. What gave his religion such wide extension, was partly its monotheism, which everywhere finds an accordance in the human reason, and partly the sword.

an original want ; of course the assertion is not without foundation, that the enlightening must have commenced with the first of the human race.* But, as the revelation originating by means of distinguished persons cannot have unceasing progression, as the human reason can have nothing beyond the ideas, so it must be viewed as completed as soon as all the religious ideas which are situate in the reason are evolved, all the germs of the reason are fructified, and all the conditions of a religious life are extant. This has taken place in Christ, by whom religion, evolving the idea of the eternal life and future reward, came to a conclusion. Hence no farther communication of the divine, by means of distinguished persons, is to be expected after Christ,—no Saviour can be given besides him,—therefore in his person we behold the ideal of spiritual perfection.

* The more diligently I have enquired respecting the state of the ancient religion in the East, it has appeared to me more probable and almost certain, that at the beginning it was very pure and simple, and that only in course of time it began to be disfigured and involved in fables.

And to begin with the Indians, that this was the primitive state of religion among them, appears from the works of those who have written concerning the Indian religion. (See first of all, La Croze, *du Christianisme des Indes*, T. ii. p. 220 and 259, &c. Wagner's *Ideen zu Einer Allgem. Mythol.* p. 86. Schlegel, *uber die Sprache und Weisheit der Indier*, p. 102, &c. *Mythologie des Indous*, par Mad. de Polier, T. ii. p. 662. La Croze, *ibid.* p. 301, &c. Strabo, *Lib. xv.* p. 1039.)

For although we can judge less clearly concerning the ancient religion of other Oriental nations, materials are not

All succeeding teachers are to draw from him and to become imbued with his spirit, (John xv. 1—7,)

wanting by which we can know with certainty, that, at the beginning, they judged in pureness and simplicity concerning the Deity and matters pertaining to religion, but by degrees their views became perverted, and were represented under fables and symbols, thereby to attract the attention of the vulgar and uninformed.

For not to speak of the ancient Persians, (Hyde de Relig. Vet. Pers. Cap. I.) the Arabians, (Millius in Dissert. Sel. p. 11), the Phœnicians, (L'Abbe Mignol. T. 36, de L'Acad. des in Scrip. et B. L. p. 30, &c.) or other ancient nations which lived in the East, or were joined with Eastern nations, (Cudworth's Syst. Intellect. p. 373, and 682, &c.) among which the traces of a more pure and simple religion remained long, let us contemplate for a little, the Egyptians and the Chinese alone, not very unlike in their outward form of worship.

That in more remote and less cultivated times the Egyptians had a pure religion, and which gradually became altered and depraved, may be seen in Cudworth's Syst. Intell. p. 498, and Jablonsk. Panth. Ægypt. Prolegom. Cap. I.

In very remote times, the Chinese worshipped the one true God, and they venerated him according to a very simple religion, not in temples, but in the open air, in high places. *Memoire sur l'etude de la Philosophie chez les Anciens Chinois*, par M. de Guignes, p. 273, 275, T. 38, de, *l'Acad. des Inscr. et B. L.* See also the Commentary of the same illustrious author, *Memoire sur les Literature des Chinois*, T. xxxvi. pp. 198, 199. (See *Disputatio de Rationum quæ Mythicam Librorum Sacrarum Interpretationem Suadent, Memento et Pondere*, Auctore J. H. Pareau, Theol. Doct. LL. O. O. et Antiq. Sacr. Profess. &c. &c. p. 31.)

Innumerable accounts are extant in reference to foreign

and their business only is to know more clearly that which has been received from him, to try to cause

nations, by which every sound critic, who does not allow himself to be influenced by capricious and partial prejudices, is forced to admit, that, in respect of views of God and the unity of the life, the most ancient condition of each nation was far more perfect than that of succeeding periods; and beyond question, every sound critic must bow to the assertion, that, as appertains to heathenism, the oldest time was also the purest and most elevated. (*Abhandlungen über Nordische Alterthumen, Von Dr. P. F. Stühr, S. 54—57. Berlin, 1817.*)

The traditions which meet us everywhere concerning an early intercourse of the gods with men, point unquestionably to an original monotheism. What the ancient poets have said concerning the like origin of the gods and men, hath a reference to this same conception, and is surely of a like origin. Take as an example the manner in which Pindar commences the sixth Nemean Hymn—*Ἐν ἀνδρῶν ἰσθμῶ, γένος, ἐκ μιᾶς δὲ πρὸς πάντων πατρὸς ἀμφότεροι*,—one origin of men and of the gods, they both spring from the one mother.

A saying even of the Apostle Paul, Rom. i. 19, seems to recognize the supposition of an original and early revelation.

In all ancient writings idolatry is set forth uniformly as a later matter; it appears rather as a fallen condition, a later aberration. The old ideas were gradually lost, no one observing the change; the consequence was, that no one could clearly recollect the point at which the change originated. According to the statement of Plutarch, under Numa no one worshipped God by bloody sacrifices or images. Then God was worshipped only by prayers, in reverence and godly fear. One hundred and seventy years after Numa, no graven image had been set up at Rome, yet so early as Tullius Hostilius, superstition had set in; and four hundred years later, so far had the Roman people degenerated, that the

it still more to influence the life, and to extend it farther.

Senate ordered the discovered writings of Numa to be burned as dangerous to the state. All these traditions and accounts cannot be entertained as the result of mere accident and caprice; they carry back upon a ground far behind, and this ground is the monotheism already mentioned, a unity of science and life which precedes the beginning of all history." (See *Der Ursprungliche Entwicklungsgang der Religionen und Sittlichen Bildung der Welt.* Griefswald, 1829.)

"The old divines, says Tholuck, in Neander's *Denkwürdigkeiten aus der Geschichte des Christen.* Th. 1 B. S. 135, &c., accounted for all the religious knowledge of the human race, from Divine revelations imparted to the Patriarchs, which, through the instrumentality of the sons of Noah, had spread to all parts of the world, but were corrupted among the Gentiles. It is the opinion also of Döderlein, (*Instit. Theol. Chr.* vol. i. p. 5,) that man must have derived from a revelation, the religious cultivation which distinguished the rough early state. Ries also, (*Versuchte Vereinigung Zweier Entgegen Setzer Meinungen über den Ursprung der Sprache,* Frankfort, 1806,) and Kelle (*Das Erwachen der Menschl. Vernunft als das erste Eintreten der Übersinnl. Welt. in die Sinnliche,* Freib. 1813,) found the influence of these Divine revealings in the origin of language. John V. Muller, in his *24 Büchern Allgemeiner Geschichten* 1 B. S. 24, finds it probable, "that through the immediate instruction of a higher being, the Spirit of God dwelling in us, there came upon the human mind, and remained there a long time, certain indispensable facilities and ideas, to which of itself indeed it could not have come;" and Schelling, also (*Vorlesungen über die Methode des Akadem. Studiums* S. 169,) is of opinion, that cultivation was the first state of the human family. (*Handbuch der Dogmatik,* &c. Von Dr. R. G. Bretschneider, Erster Band, p. 5.)

How imperfectly unfolded the views of Hume were on this

In the second place, a revealed religion is necessary, because, when a religious life would be generally awakened, preserved, and extended, the institution of a church is required. And here it is to be observed that the philosophical or natural religion, has not yet been able to form a church, or religious commonwealth,^a because it wanted a historical authority announcing it divine.^b Now though it cannot be denied that, after the Christian has perfectly ap-

subject, will appear if you contrast his opinion with that of those distinguished authors :—" It appears to me, that if we consider the improvement of human society from rude beginnings to a state of greater perfection, idolatry was, and must have been the first and most ancient religion of mankind." *Essays and Treatises on several Subjects*, vol. ii. p. 402.

The person who, influenced by the opinion of Hume, should reject the arguments in the foregoing passages, would act most unphilosophically. The error would consist in giving to the mere opinion of a philosopher, the measure of faith due to a well attested fact.

^a Kant *die Religion Innerhalb der grenzen der blosten Vernunft*. S. 135. De Wette *Über die Religion und Theologie*, S. 72, 2. aufl. Bretschneider *über die Unkirchlichkeit*, S. 12, &c.

^b The controversial works on this subject, in like manner the writings of the so called Theophilanthropists, who at the revolution in France, made the attempt to form a worship and a church on natural religion, but which altogether failed, the reader will find mentioned in *Systemat. Entwicklung*, Von Dr. Bretschneider, S. 180. In Arabia, a sect has lately arisen, called the Wechabites, who have recognized as their fundamental principle, simply, natural religion; but we know too little concerning them, and they have subsisted too short a time, to be adduced as an example of the contrary.

propriated to himself the religious ideas from Christianity, he can find so perfectly confirmed in his view, that he does not farther need a historical authority ; however, he would be able so far to have loosed his religious consciousness from the historical manifestation of Christ, with which it hangs connected as its source,^a barely in theory, but not in the reality. But the great body of the people, with which the forming the reason by Christianity remains yet uncompleted, would continue to need the historical authority. It is quite certain, the religious ideas impress the more when combined with facts, and by means of these they sink the more deeply into the mind in consequence of the necessary and original union in human nature of sense and reason already mentioned. All ideas must have become combined with the experience, when they should not soon turn into fancies. Certainly they need no historical confirmation, but yet a conjunction with historical facts. The idea even of God would vanish into vain and ideal speculation, when we do not place it in conjunction with nature and its

^a The spirit which has become the vital principle of the modern world, has its source in the personality of Christ, he is the creator of our religious life. See *Vorrede Kurze erklärung des Evang. Matth. von Dr. de Wette, Leip. 1836.* —So little as humanity would be without religion, as little would it be without Christ, for the wish to have religion without Christ would be no less repugnant to common sense, than to enjoy poetry without reference to Homer, Shakespeare, &c. Christ is inseparable from the highest forming to religion. S. 131, *Zwei Friedliche Blätter vom Dr. D. F. Strauss.*

facts. In like manner, also, all divine revelation must enter into close connexion with facts, and hence, without some facts, the forming of a united religious life, or church, appears to be impossible. This impossibility has not hitherto been refuted by history.

And here it is proper to consider a difficulty which has been raised, and which, if unremoved, would render the entire of the view we purpose to adduce vain and nugatory. It has been said, the writers of the Old and New Testaments did not recognise supernatural or divine revelation in the ordinary acceptation of the word. In the passages where they have ascribed their views immediately to God, they spake only according to the conceptions of the ancients, who ascribed all good to God. The objector says, "All who deny the reality of the revelation in the New Testament, and are consequently led to charge Jesus and his Apostles with imposture; should consider the modes of thought and expression peculiar to the East and all antiquity. The informed reader of the New Testament knows, that its authors are far from connecting with the phrases, divine, divine revelation, and inspiration, our present philosophical scholastic ideas. Indeed, they freely refer sensible and spiritual operations backward on God, without ever thinking of the intervening natural causes, but they do not also deny the same. On the question, how God operates, if immediately, in the strict sense of the word, or mediately, they do not enter; or where they really intended to exclude natural causes, and carry back

their views and purposes, or those of their theory, upon an immediate impress of God or efficacy of his Spirit on their inner man, while they in the feeling of the inward truth of that which arose in their minds, or was delivered to them by their teacher, spake from a full peculiar conviction, in this they were influenced by the general conceptions of the time, according to which such like could come only from God.”^a

The answer to the aforesaid is given by showing, that on the question, how God acts, the sacred writers did enter; that they distinguished particular kinds of revelation, and between mediate and immediate: when we see such discrimination in their views, this proves they spake from knowledge.

It was universally believed by the ancients, that all, as philosophers, artists, and poets, who produce the great and good, and produce works in a state of enthusiasm, stand under the influence of a divine inspiring spirit.^b In like manner, among the

^a Die Christliche Glaubenslehre, Von Dr. D. F. Strauss, Erster Band S. 380.

^b They are called: *Θεοφοροί*, *Θεοδοχοί*, *Θεοπνεύστοι*, *Θεομαν- τρις*, *μάντις*, and the condition, *πνευματισμός*, *Θεοερασμός*, Homer's *Odys.* 1, 347, *xxii.* 347. Cicero *pro Arch.* 6, 8. *Tusc.* 5, 4. Zenophon, *Mem.* 1, 1. Eurip. *Iphig.* 762. Cicero *de Nat. Deor.* 2, 66: “Nemo vir magnus sine aliquo afflatu divino unquam fuit.” Diod. *Sic. Bibl. Hist.* 1, 94. Seneca *Ep.* 41: “Sacer intra nos spiritus sedet bonorum malorumque nostrorum observator et custos.”

Hebrews, as appears from 1 Sam. x. 5; 2 Kings iii. 15; Numbers xi. 25; Ex. xxxi. 3, xxxv. 71. All founders of religions, namely, (Minos, Zoroaster, Confucius, Muhammed,) have made claim to have received their instructions from God.

In the Scripture especially ἀποκαλυπτω, ἀποκαλυψις, (הִלָּף revelavit,) have been used concerning the imparting what was unknown, hidden, they properly signify to remove the veil from somewhat, to discover somewhat, Lev. xx. 17—21; Numb. v. 18; 1 Sam. xx. 30.—Then tropically, to make known through word or deed, somewhat which was not known, now it may be unknown, because only of certain circumstances (relatively), or be so circumstanced that one never would have found it out without foreign aid (absolutely unknown). Matth. x. 26; Luke ii. 35.—They signify also the religious idea of revealing when it would be ascribed to God. In this sense they signify to instruct man in things which are yet unknown to him. The Scriptures mention divine revelations, by visions and angels, Gen. iii. 8—10; xviii. 1, &c. xix. 1. Ex. iii. 2; xl. 34. 2 Sam. xxiv. 17. Dan. ix. 21. Luke i. 19; ii. 9; xxiv. 23. By dreams, (Gen. xxviii. 12. Matt. ii. 12; xiii. 22. Acts xvi. 9.) Extacies, (Isa. vi. 1. Ezek. i. 1. 2 Cor. xii. 2—4.) Voices from heaven, (Gen. xxii. 11. Matt. iii. 17. John xii. 28. Acts ix. 4.) The answers by Urim and Thummim, (Ex. xxviii. 30. Numb. xxvii. 21.) But these kinds of revelation were for the most part upon special objects, and but seldom imparted religious ideas. From

this circumstance another distinction in the biblical idea of revelation is more important. It has been used, 1st, in cases where God presents facts to man, by which somewhat shall have been taught him, when he attends to it and has used his reason. In cases of this kind has been given the matter conducing to knowledge, but not the very knowledge, which much rather must be derived by an exercise of the reason. (Isa. lii. 10. Acts x. 10. John x. 25.) To this kind belong all passages where an understanding of the prophecies can be come to by a consideration of their completion, Matth. ii. 2, 47; xv. 17; iii. 3; xii. 17; xviii. 13; xiv. 35. John xii. 38. 2 Peter i. 20. There *αποκαλυπτειν* is as much as to say *φανερων ποιειν*, *φανερων γινεσθαι*, which has been used in a similar sense, (1 Cor. iv. 5,) and hence one can call this kind of revelation divine manifestation, especially as the Apostle Paul uses even this expression concerning the knowledge of God from the works of nature, Rom. i. 19 compared with Acts xiv. 17, Psalm xix. 1 and Rom. ii. 14 compared with Deut. xxx. 11. In the manifestation man is active, and must seek and apprehend God, (*ζητειν τον Θεον ει αραγε ψηλαφησειαν αυτον και ευρο-ιεν.*) Acts xvii. 27. Examples of this kind besides those brought forward, we meet with in Isa. lii. 10, Acts x. 10. But revelation has been used, 2d. of an efficacy of God or his Spirit, by which, without the instrumentality of intermediate causes, he imparts knowledge to the soul of man, Amos. iii. 7. Isa. lix. 21. Dan. ii. 47. Gen. xvii. 1. 1 Cor. ii. 10. Eph. i. 9.

2 Cor. xii. 1. 2 Peter i. 21. Mark xiii. 11. Luke xii. 18. This kind of revelation one can call Inspiration, as it has been derived from the Spirit of God, and would signify the same as the words *επιπνοια θερασμος*, and in Hebrew רִיחַ יְהוָה גָּלָה. In inspiration man is passive; God seeks and seizes him, (*ὁ πὸ πνεύματος ἁγίου φερόμενος λαλεῖ.*) 2 Peter i. 21. This kind of revelation one can call the immediate, as nothing intermediate, stands between God and the human soul, (for the language which sometimes has been ascribed to God, is a symbolical expression of the awakening ideas in the human soul)—or also the supernatural, as God by himself imparts thoughts to man without the intervention of nature, *i. e.* the intervention of sensible appearances. But, the manifestation can be called mediate revelation, as it depends on something outward, (natural appearances,) between God and the human soul, by which the knowledge of the divine is imparted, also as this knowledge would be imparted through intermediate causes, and natural as God declares himself in nature, and through it to man. In relation to the receiver, inspiration gives immediate knowledge, as it is a fact in the human consciousness, but manifestation, mediate knowledge, as there the receiver knows discursively, through judgment and inference.*

Here, in conclusion, we may consider a twofold

* Handbuch der Dogmatik der Evangelisch Lutherschen Kirche, Von Dr. R. G. Bretschneider, Erster Band, S. 156.

question, which has been alleged as an objection against the idea of a divine enlightening.

1st, Why has not God at first so constituted the human reason, that it should not have needed a farther enlightening, but have possessed originally all the perfection of religious knowledge, to which it can attain only gradually? and, 2d, Why is there a continued encreasing enlightenment by individuals or intermediate persons, and not rather an imparting to all men at the same time? To both questions we give the answer, that more has been asked than man should presume to answer; because it is great presumption, when man, whose wisdom is of yesterday, will determine how the infinite wisdom should have regulated his works. To determine this, we would require, as God, the eternal, omniscient, all wise, to possess the knowledge, not only of all real, but also of all possible relations and things. In reference to the first question, in particular, we find, that all over the world, so far as we know it, the law of developement prevails,—all is growth;* in unison with all this, the forming of the human spirit is a developement from imperfect to perfect. In connexion

* Astronomy teaches that the formations of the world are not yet completed, but ever yet progress, which the nature of comets, in particular, appears to confirm. Geology has shewn that the earth has experienced a series of formations, by which it has developed itself to its present condition, and that the developement ever continues. Even in little things, plants and animals, this universal law of developement is manifested.

with the aforesaid, a question arises, why in all the world has God ordained developement? why, *e. g.* he allows us to be born children, and not of ripe growth, a question to which no answer is possible.

But, in answer to the second question, it becomes us to reply much in the same manner as to the first. We learn from history, that all the advancement of the human race, in art, science, law, and all other things, has ensued by means of certain distinguished singularly gifted persons; it cannot surprise us that the same should take place in the matter of religious culture. Would we venture to assign particular reasons, we would say: the Creator wills that man shall appropriate to himself the perfect through a peculiar activity, as thus only he would be capable of a yet higher perfection; as only so he makes the perfect to become his true property; as only by means of a spontaneous appropriation of that presented by an individual, he wins for himself a moral desert by progress in the religious cultivation.

ON THE HISTORICAL CHARACTER OF THE PENTATEUCH
AND GOSPELS—THE INTEGRITY AND INSPIRATION
OF THE SCRIPTURES—HISTORICAL CHARACTER OF
THE PENTATEUCH.

On what arguments does the opinion, that the Pentateuch was written by Moses, rest?

Hebrew and Christian antiquity attribute the Pentateuch to Moses, as its author, by reasons taken from the work itself, or on the ground of fit testi-

monies. Moses testifies, in express terms, that the entire book, from beginning to end, was written by himself. Deuteronomy xxxi. 9, 24—26. After the Israelites had received the laws from Moses, Moses wrote in the book of the covenant all the words of the Lord, which he read over to the whole people, Exod. xxiv. 4, 7. Farther, Numb. xxxiii. 1, 2, he is said to have written out at large by the command of the Lord, the journeys of the Israelites. Also, in many places of the other books of the Old Testament, *the law of Moses*—the law—the law *which the Lord gave by Moses*, is mentioned.

Soon after the death of Moses, Joshua was admonished that he should read continually the book of the law of Moses, (Joshua i. 7, 8.) In the historical books of the Old Testament are always praised the things which were done in conformity with the laws of Moses, and all which were contrary to these were censured. All the prophets unite in exhorting to a conformity with the laws of Moses.

But the external arguments are confirmed by the nature and conformation of the whole work,—the historical, political, and geographical matters which are contained therein. The natural history of Egypt and Arabia are so described, that it is very probable they were written by one who, at an early age, had been liberally educated in ancient Egypt. Then what we read in the Pentateuch concerning the departure of the Israelites from Egypt, and their journey through the deserts of Arabia, is agreeable to the nature of

the times and places to which the description refers, and thus the narrative approves itself to be a record of facts. In the last of these books, we hear the same legislator speaking to the people he had governed for many years; now advanced in years, as the more copious and diffuse style, which all observe in Deuteronomy, proves. In this book we hear the leader, near the end of his course, recalling to the recollection of his people all those things which had occurred to them under his guidance, and seriously exhorting them to keep diligently those laws which he had delivered to them by the divine authority. Withdrawing also some laws, and adding others, he places Deuteronomy, by way of supplement, to the three books which precede it, to the argument of which he often appeals; he urges the observation of the laws which are recorded in these, and from the things which are narrated there as having taken place, he draws reasons for obeying the laws. So that, without these books, readers of Deuteronomy could not sufficiently understand it. The order of the discourse is not uniform. It is often interrupted, often proceeds by broken fragments, without connexion, often terminating in an unfinished sentence, all of which argue an author writing, not uninterruptedly, but often interrupted, as we know Moses to have been, busied as he was with so many matters, and distracted with continued journeyings, &c. In fine, the arrangement of the entire work is such as may be expected from a man whose province was to give

laws to a rude and uncultivated people, and to found a moral and well ordered state. For in the first book, and former part of the second, by way of preface to the laws he was to deliver, he premises those things which were necessary either to the series and order of the following matters, or could serve to form the minds of the Israelites to religion and the worship of the One true God, the Creator and Governor of all things. With the laws he joins the events only which gave occasion to them, or which tend to recommend their observance; he exhibits the laws for the most part in the order wherein they were promulgated. All which considered, there appears no reason for denying that these books were written by him to whom both the common opinion of all antiquity, and the other monuments of the Old Testament refer them as their author.

STATEMENT AND REFUTATION OF ARGUMENTS AGAINST
THE MOSAIC ORIGIN OF THE PENTATEUCH.

Of the arguments which a more recent age has opposed to the authorship of the Pentateuch by Moses, some have been taken from the nature of the language, others from the arrangement of the work. The language, say the objectors, in which the latest books of the sacred volume have been written, differs much less from that of the Pentateuch than one would justly expect in books distant from it by such length of time. In the books which were written in the times of the Babylonish captivity, we meet the forms

of words, flexions, significations, that are in those which are attributed to Moses. But, say they, who can believe that of all languages the Hebrew alone had such stability, that it had experienced no vicissitude in the period of one thousand years? In respect of the framing and strain of the entire work, there are many things which argue the work was not written by one man, but composed from many monuments of various times and authors. To this, in the first place, belong, the recurrence of single portions of a work often separated from each other in their arguments, and inscriptions, (Gen. ii. 4; v. 1; vi. 9; xxv. 12, 19; xxxvi. 1. Ex. vi. 14. Numb. xxxiii. 1,) and little sentences, repetitions of the same matter, (Lev. vii. 37, 38; xxvi. 46; xxvii. 34. Deut. iv. 45.)

What weight have the arguments on the strength of which it is denied that the Pentateuch was written by Moses?

The opinions concerning the more recent origin of the Pentateuch, rest on a twofold kind of argument; the first is, the accordance it presents in language and style with the later books; the second, arises from the structure of the entire work. Let us now see what these avail to take from Moses the authorship of the Pentateuch. And, first, it could not have been written by Moses, because its language differs so little from that in which books, published many ages after Moses, are written. The truth of this position we entirely deny. Though few gram-

matical and orthographical archaisms are found in the Pentateuch, some, however, are. To this appertain not only those common words **דָּוָן נָעַר** used alike concerning males and females, in which even they acknowledge an archaism, who declare the Pentateuch to be more recent than Moses; (Vater and Gesenius *Geschichte der Hebr. spr. u. Schr.* p. 31), but also the third person feminine of the plural number written without **ו** in the end, and *He*, local, far more frequent by the Pentateuch than in the other books of the old Testament. (See Jahn l. c. p. 583.) Besides, the number is not small of words and phrases, which are so peculiar to the Pentateuch, that they either occur nowhere else, or very seldom at least in the other books of the Old Testament. On the other hand, many, frequent in other more recent books, are nowhere or but seldom found in the Pentateuch, which Jahn has enumerated, (*Archiv.* vol. iii. p. 168—202.) Nor is it to be omitted, that no foreign words are found in the Pentateuch, unless ancient Egyptian, as, **פַּעֲנֵחַ יָאֵר**, **טוֹטְפוֹת**, **אֶתִּי**, **אַבְרָךְ שֵׁשׁ**.

Finally, in all this question concerning the strain of the Hebrew diction in the Pentateuch, it is to be recognized, that the languages to which the Hebrew is allied, as in the writing of words, consonants only are used, (the vowel points in the Hebrew Bible have been added in a more recent age), vary much less in writing than ours, which expresses the action of vowels by letters. Hence, it has come to pass,

that the Arabic discourse of the Koran, and the most ancient verses edited in the time of Mahomet, appear very little different from that Arabic style in which more recent books are written. The same holds of the Syriac tongue ; how little different the style in the ancient translation of the New Testament, called *Peschito*, is from that in which Abulpharagius wrote many ages after, all know, who are not ignorant of that tongue.

Let us pass to another objection, the conformation of the entire work. The objectors maintain, it was not written by one man, but was composed from various written monuments of divers men and times ; and the following are the proofs of this :—the obviously unequal style, now concise and dense, now copious and diffuse ; then the accounts of the same things repeated, differing however ; frequent inscriptions of single and concluding sentences. In answer to this, it is to be observed, so far as the argument is rested on the inequality of the style, truly it avails little to prove a diversity of writers, since it is manifest the best writers manifest a varied style in things which they have written at the distance of many years. But, in the writings of a man who, single and alone, sustained for a long series of years the person of ruler, legislator, and judge, every one rather expects the varied and less equable style. We should observe that, according to the variety of argument and design of a writer, it behoves that the style do vary, and that there should be one of a writer relating very ancient matters from old monuments, another of one narrating things done by

himself, or by others in his own age ; another, of one prescribing laws and institutions ; another, in fine, of one explaining precepts delivered by himself, supplying and admonishing to observe them, all which we see in the Pentateuch. Neither do the repetitions, or discrepancies in the narratives concerning the same matters, prove divers authors ; this can by no means be matter of wonder to any one who considers that the Pentateuch is a work written at the interval of many years, and by a man besides distracted by so many avocations. (See Jahn, *Archiv.* vol. iii. p. 562, &c.) Neither have the frequent inscriptions of single portions, nor little clauses, the least weight to demonstrate that the Pentateuch was composed from the various writings of divers men, since it is manifest that these were put in for the sake of perspicuity, that the bearings of each particular argument might the more easily be discerned. Moreover, it is manifest, that the portions of the last four books, but little consonant with each other and unlike, have been so formed, that they express times and places, whence they constitute a varied and miscellaneous work, in which we see hardly any order preserved except that of time. Truly if Moses left aught of written monuments, it is hard to think it could have been otherwise than thus, as we see the Pentateuch to have been formed. If, in more recent times, any one had desired to forge either a code of laws, or a history of matters, as done by Moses, it is likely he would have formed it far otherwise. (See Stæudlin in *Comment.* II.

de legum Mosaicar. momento et ingenio, collectione et effectibus. Gott. 1797, p. 19.)

Thus we see that these arguments by which the origin of the Pentateuch, as the work of Moses, has been denied, have not so much strength that they weaken the force of those on which they rely, who think they are the writings of Moses. We cannot doubt, therefore, that the Pentateuch is the work of Moses.* Rosenmulleri Scholia in Vetus Testamentum in compendium redacta, volumen primum, Lipsiæ 1828.—C. F. Fritzsche prüfung grunde mit welchen neuerlich Aechtheit der fünf Bucher Mos. bestritten worden, Leip. 1814.—Eichhorn, Einleitung in die Alt. Test. P. II. s. 408, &c.—Michaelis, Einleitung, p. I. s. 29. Die Aechtheit der Mos. geset, &c. Vertheidigt. von C. F. Stæudlin in Bertholdtji Kritik Journal, T. iii. fasc. 3, 4, p. 225, und T. iv. fasc. 1, 2. G. Griesinger über d. Pentat. Stuttgart 1816. F. Pustkuchen Histor. Krit. untersuch, der Bibl. Urgeschichte, p. 129, &c. Halle 1823. Die Authentie des Pentateuches erwiesen von Dr. Hengstenberg. Erster und zweiter Band, Berlin, 1839. See Lectures on Biblical Criticism, by S. Davidson, LL.D., 1839, p. 151. Christliche Apologetik, von Dr. Sack. 1829.

* In the judgment of the most profound scholarship, the advocates of the Scriptural view, that Moses was the author, have completely triumphed. See S. 84. Über Begriff und methode, der sogenannten Biblischen Einleitung von Dr. H. Hupfeld. 1844.

THE GENUINENESS AND CREDIBILITY OF THE
GOSPELS.

The following passage states the result of inquiry on this particular.

That the Gospels, which, of many recitals of the life of Jesus, alone are fully preserved, and recognized in the Scriptures, proceeded from the authors whose names they bear, has been shewn through the external testimony of the Fathers of the Church and some heretics ; and by internal evidence. For the credibility of the Gospels has been adduced : the writers' sure knowledge of facts, as by eye witnesses or friends of these ; their honesty, which manifests itself particularly in the account of matters relating to themselves ; their accuracy, which is manifest from every comparison of them with acknowledged historical and geographical records ; their statements of the Christian doctrine in a simplicity which it soon lost after the Apostolic age ; and in an elevation foreign to that age, and its peculiar confusion ; the relation of their respective writings, which, in their agreement and variations, testify of each other that they are the productions of independent and true relaters ; their relation to the Apostolic Church, according to which, they could not report of the principal facts, except what was acknowledged already in the public opinion of the Church. Lehnatz aus der Einleitung in's Neue Testament, bis. § 3. Nach fruherer Anregung Von Schleirmacher, Dav. Schulz, u. de Wette, neueste Polemik gegen die Achtheit des

Matthaus; Schneckenburger, Beitr. Z. Einl. in's. N. T. Stutt, § 332, N. 2, u. 3. Sieffert, u. d. Urspr. d. ersten kan. Evan. Königsb. 832. Schleirmacher, die Zeugnisse des Papias. [Studien. u. Kritiken, 832, H. 4.) Klener, recentiores de auth. Matth. quaestt. recensentur, Gott. 832—4. Schneckenbin Klaibers Studien d. Wurt. Geistl. 834, H. 1. Dggl. Heydenreich, Denkschr. d. Sem. zu Herborn. 832. Olshausen in Tholuck's Lit. An. Z. 833, N. 14. Kern in. d. Tub. Zeitschr. 834, H. II. Die Neuste Vertheidigung Beschränkt sich auf ein im Wesentlichen getreues Abbild der Apostolischen Urschrift. Leben Jesu Von Dr. K. Hase, p. 2. Leipzig, 1833.

OF THE LATE ATTACK ON THE HISTORICAL CHARACTER
OF THE GOSPELS, BY DR. STRAUSS.

In the year 1835, Dr. Strauss published a work^a in which he attempted to prove that the Christ of the Gospels is only a mythical or ideal, not a real and divine person. This was very bold, because, as has been observed, "the fundamental fact of the Divine revelation in the person of Jesus of Nazareth, as a historical fact, has the most perfect truth and validity."^b After the question had been fully

^a Das Leben Jesu Kritisch Bearbeitet, Von Dr. Strauss, Tübingen, 1835.

^b Vorlesungen über die Dogmatik, Von Dr. Twisten Zweiter Bandes Erste Abtheilung, Vorrede p. 21.

argued, Dr. Strauss conceded the argument by admitting Jesus was a real and divine person.

From German sources we are informed as to the nature, origin, progress, and issue of this important controversy.

When the work of Dr. Strauss came forth, evangelical protestantism was so circumstanced, that a theological work of such decided complexion, and in such an extreme, could hardly have been expected. At this time the divers protestant parties were disposed to hold their respective views in a spirit of great moderation. A striking example of this we behold in Schleirmacher and Marheineke. By nice distinctions they tried to put away from them the reproach of Pantheism, and to justify themselves before the multitude as Christian preachers and professors ; in their discourses they left out the Pantheism, and tried to hold by the moral, religious point of view. In such a state of matters, which prompted to cherish joyful hopes, for an united evangelical theological science, and a sound religious ecclesiastical life, it was now astounding to see a work like that of Strauss come forth, which threatened to change the life of Jesus into a fable, and to shake altogether the grounds and foundation of Christianity, and the existing churches. Germany all over was struck with surprise, though the impression was very different. They of little faith triumphed that their negations had received a scientific confirmation of such importance ; the strong in faith sighed ; the more prudent, but little instructed, shook the

head. Since it is thus with the Christian theology, and as the church has sufficiently shown its weakness and its weak side, so no enlightened person need any longer allow himself to be bound by its fetters; the watchmen of Zion cried and thundered against the Catiline sayings of the despiser of the holy; the moderate preached in their circles, sought to compose and comfort; the sensible and learned divines were quite composed, and held ready their pens to come forth against the imposing talented innovator with the power of more learned grounds, protestant governments doubted whether they should, by their authority, suppress the unholy widely circulating book, or allow science and discussion to have free course. The latter view triumphed, and soon there appeared in Germany a flood of answers.^a

^a Writings against the Life of Jesus, by Strauss :—

1. *Ueber das Leben Jesu von Strauss*, auf Veranlassung einer in der allgemeinen Zeitung, (10 an. 1836,) enthaltenen Anzeige dieser Schrift aus einem Sendschreiben an Hrn. Doctor Von Malfatti in Wien Von Franz Baader, 1836.

2. *Dr. Neander's Erklärung* in Beziehung auf einen ihn betreffenden Artikel der Allgemeinen Zeitung nebst dem auf höhere veranlassung von ihm Verfassten Gutachten über das buch des Dr. Strauss: "Leben Jesu." 1836.

3. *Der Ischariothismus unserer Tage* von C. A. Eschenmayer Prof. in Tübingen, 1836.

4. *Das Leben Napoleons Kritisch geprüf*, from the English.

5. *Zur Biographie Jesu* von Dr. Theile, 1837.

6. *Ueber altes und neues christenthum* von Dr. Krug, 1836.

7. *Ueber die Widersprüche, in welche sich die mythische auffassung der evangelien verwickelt*, von J. G. Vaihinger, 1836.

After a long time, their decision has been justified by the events.

THE POINT AT ISSUE CONCEDED BY DR. STRAUSS.

The objections which had been made against Strauss, partly on philosophical and in part on historical grounds, induced him to the important concessions in the 3d vol. of his polemical writings, p. 68, (Drittes Hefte der Streit Schriften, S. 68.)

THE CONCESSION OF DR. STRAUSS.

“In my opinion, Jesus is the greatest religious personage which history has presented; in his greatness, his natural endowment had the greatest share; by virtue of this geniality, he must indeed have attained unto the conviction of his Messiahship; as I have conceded in the second edition of my Life of Jesus, different from my more early view—his power over minds, with which, haply, also, was combined a physical power of healing, which power we may explain perhaps by means of its analogy to animal magnetism; effected cures, which must appear as miracles; his

8. Beruhigende betrachtung ueber der neuesten Versuch das Leben Jesu in sage Zu verwandeln von F. G. Grulich, 1836.

9. Die Krit. Bearbeitung des Lebens Jesu von Dav. Strauss, nach ihrem Wissenschaftlichen Werthe belenchtet von Dr. G.C. A. Harless.

For an account of all the works on this subject, see S. 584. Systematische entwicklung von Dr. Bretschneider, 1841.

station on the highest height of the religious self-consciousness, expressed itself in even sublime ; as his pure superhuman sense in instructive, his originality in ingenious discourses ; his destiny was, as his person, from the beginning to the end of his life, a miracle.”—Sendschreiben an Herrn. Dr. Ullman, § 153. Streitschriften, Von Dr. D. F. Strauss, Drittes Heft. 1838.

On the concession of Strauss we would make the following observations :—

1st. It is the abnegation of the principle which Strauss believed he had made out, even that the Christ of the Gospels is a mythical not a real person.

2d. It is the concession from the extreme of rationalism, that Christianity is an immediate Divine revelation. According to the principles of pantheism, there cannot be a miracle.—“ To admit the ideal Christ has been real, in a historical person, this cannot take place without a breaking through of the laws of nature by means of a miracle.”—Das Leben Jesu—Schlussabhandlung, S. 720, Von Dr. Strauss.—Zweiter Band Zweite Auflage, 1837.—By admitting, as he has done, that Christ was a real divine person, he has conceded there was a divine interposition in Christianity.

3d. It is an acknowledgement of the untenableness of pantheism. According to the principles of pantheism, the ideal Christ can only be realised in humanity, and not in an individual.

4th. The nature of the Divine in the person of Christ, is of a higher measure of the Divine, than

according to the view of Strauss. According to Strauss, Christ is the genius of religion; according to Scripture, he was the incarnation of God.—“That Christ is God and man, that God has become incarnate in Christ, is the essential distinguishing doctrine of Christianity. Not God and the world, but God and man stand here opposite to each other; both are different, and in this difference, one. But the subject with which God is one is not humanity at large, but the precise, particular individual Jesus.” S. 81. *Die Christliche Lehre Von Dreieinigkeit*, Von Dr. Baur, Erster Theil.

On the amount of evidence for the Divine origin of Christianity implied in this concession two distinguished German periodicals have written as follows :—

He states there, that generally all the different directions in which the riches of the Divine life lie from each other, become manifest through great individuals, and that from the great multitude some rare individuals have been singled out as bearers of the Divine life. This takes place in a twofold point of view,—first, so far as the spheres in the life of mankind are themselves different; then so far as within each sphere all the substance, and all the energy are not concentrated in one individual, but on an Alexander there follows a Cæsar, &c. He has conceded farther, that the different spheres are situated in relation to each other, not as different degrees and steps, one having a higher place than others, but each has its peculiar worth, as they all stand as it were in the circum-

ference of a circle. But the religious element, and—we add—the moral which rests upon it, lies not in the circumference, but in the centre. It forms a sphere, essentially different from the rest, of peculiar higher dignity. “Whilst all the distinguished persons of our race, find somewhat of the divine in another, as he is and represents it—he Jesus—approximates the religious genius of the Divine being, and brings his relation to the human spirit immediately to exhibition. By that, Strauss has confessed the possibility of the full and pure concentration of the Divine, on the restoration of the ideal of humanity in an individual, and has thus taken back the early assertion, the idea does not love to bring down its entire fulness to one, but exhibits itself in the fulness of the species. That this possibility at one time must have been realized, demands the belief in the divine teaching of the human race. That it has come to the reality in Christ has been illustrated from the immediate impression which his appearance made on the eye-witnesses of same,—from the indestructible consciousness thereof which it called forth in them,—and from the image which he, through their interposition, has impressed in all succeeding centuries. (*Allgemeinen Literatur. Zeitung.* April, 1838.)

Of the greatest interest also is the letter to Ullman, as in this we find the author's concessions, through which his criticism has altered in many respects. With the views laid down there, the author has truly renounced the renown “of carrying out the mythic

view." And we can rejoice with the author at his loss. And it appears to us a proof of the honourable character of the man, that as, at an earlier period, he set forth his extreme doubts without reserve, so he has renounced these. The most important point, is the open acknowledgment, that Jesus is to be considered "a most important and extraordinary person." S. 91, *Literarischer Anzeiger*, Feb. 1838. See S. 186. *Historisch Kritisch Einleitung in das Neue Testament*, Von H. E. F. Guericke, Dr. and Professor Leipzig, 1843. *Lehrbuch der Hist. Kritischen Einleitung in das Neue Testament*, von Neudecker Leip. 1840. *Die Geschichte des Lebens Jesu*, Von Dr. C. F. Von Ammon, Leipzig, 1842. See also *Vertheidigung des Christenthums*, Von F. F. Fleck. Leipzig, 1842—an admirable exposure of the principles of Strauss and his school.

Before entering on the subject of Inspiration, two particulars require to be ascertained. 1st, Can we rely on the integrity of the sacred text? 2d. What is the measure of conformity which versions have with the original Scriptures?

1st. Can we rely on the integrity of the sacred text? This, in common with every other particular relating to our holy religion, has undergone the most searching examination, and the result has been, firm conviction in the integrity of the text. The following passage expresses the judgment of the learned on this particular,—“When the question of the integrity of the original text presented itself for the first time (upwards of one hundred and twenty

years ago) to the learned and estimable Bengel, he was dismayed at it; and his pious and upright mind became deeply exercised. Then commenced, on his part, that work of sacred criticism which gave a new direction to this science in Germany. The English had preceded the Germans, but the latter soon outstripped them. At length, in 1721, after long and laborious research, Bengel, who had become satisfied and happy, thus wrote to his disciple Reuss:—Eat the Scripture-bread in simplicity, just as you have it, and do not be disturbed if here and there we find a grain of sand which the millstone may have suffered to pass, you may hereby avoid all the doubts which for a season so horribly tormented me. If the Holy Scriptures, which have been so often copied, and have so often passed through the erring hands of fallible men, were absolutely without variations, this would be so great a miracle, that faith in them would no longer be faith. I am astonished, on the contrary, that from all these transcriptions, there has not resolved a greater number of different readings. This Word, which was inspired eighteen hundred years ago, is now in our possession; moreover, holding the sacred volume in one hand, and all the readings which science has collected from seven hundred manuscripts in the other, we can exclaim with gratitude, “I now hold in my favoured hand, the eternal word of my God.” Theopneustia, translated from the French of Gaussen, p. 121, 122, 1841.

The mental state of those who transcribed the

Scriptures was peculiarly favourable to their safe keeping, "yet there is one reason, without recurring to a miraculous interposition, to think that we have more security of a faithful transmission of the Scriptures, than of any composition merely human. The supposed sacredness of the former serves as a guard to them, and makes at least the greater part of transcribers afraid to take freedoms with them, which they would without scruple take with other writings. The excessive, nay, even superstitious scrupularity, which has given rise to so many absurdly literal versions of Scripture, is a strong presumption of the truth of what we say."—The Four Gospels, translated from the Greek, by Dr. G. Campbell, vol. i. p. 28.

RELATION OF TRANSLATIONS TO THE ORIGINAL.

Translation is the change of a work from one language to another. A translation, when properly executed, implies that the words in the translation are so constructed as to convey similar thoughts, and reasonings, and sentiments, with those which the original presents, and just in proportion as the translation approximates to perfection, it reflects the original. The translations of Scripture manifest a wonderful likeness to the original.—"This book has been translated into a great many languages, ancient and modern; into those of Asia, Africa, and Europe. Is not every-

thing that can be denominated an event of consequence similarly exhibited in them all? In all we find one God, and only one—the maker of heaven and earth, and of every thing that they contain. From all, we learn that the world was made in six days; that God rested on the seventh. All agree in the work of each day, in giving man dominion over the brute creation, in the formation of the woman out of the body of the man, in the prohibition of the tree of knowledge, in man's transgression and its consequences, the murder of Abel by his brother Cain; in the deluge, in the preservation of Noah's family, and of the animal world, by the ark, in the confusion of tongues, in the history of the patriarchs.

It were tedious, I had almost said endless, to enumerate every thing. Take the story of Joseph, for example, the only one I shall specify. In what version of that most interesting narrative, Oriental, Occidental, Popish, or Protestant, is any thing which can be justly called material represented differently from what it is in the rest? Do we not perceive in every one of them, the partiality of the parent, the innocent simplicity of the child, the malignant envy of the brothers, their barbarous purpose so cruelly executed, their artifice for deceiving their father, the young man's slavery in Egypt, his prudence, fidelity, piety, chastity, the infamous attempt of his mistress, and the terrible revenge she took of his virtuous refusal, his imprisonment, his behaviour in prison, the occasion of his release, Pharaoh's dreams and Joseph's interpretation, the exaltation of

the latter in Egypt, the years of plenty and the years of famine, the interviews he had with his brothers, and the affecting manner in which at last he discovered himself to them? Is there any one moral lesson that may be deduced from any part of this history (and none surely can be more instructive) which is not sufficiently supported by every translator with which we are acquainted? No translator that I know has missed the sense in points of principal consequence, whether historical events, articles of faith, or rules of practice; insomuch, that we may with Brown safely desire the sceptic—to choose which he should like best or worst, among all controverted copies, various readings, manuscripts, and catalogues, adopted by whatever church, sect, or party; or even any of the almost infinite number of translations made of these books in distant countries and ages, relying on it as amply sufficient for all the great purposes of religion and Christianity.—Dr. Campbell on the Gospels, vol. i. p. 95, 96.

The voice of learning is, that translations in closer conformity with the original are much to be desired. Late philological improvements in Germany, must tell much on the improved character of such translations.

ON THE INSPIRATION OF THE SCRIPTURES.

Inspiration signifies the manner and measure of the divine aid vouchsafed to the authors who com-

posed the sacred writings. "Revelation is the act of making known unknown truths; Inspiration, the guidance in the writing down the revealed truth." S. 313, *Systematische Entwicklung von Dr. Bretschneider*, 1841. We have the strongest evidence for the inspiration of Scripture, in the testimony of Christ and the Apostles.

Testimony of Jesus to the Inspiration of the Scriptures.

1. Of the Old Testament, Matth. v. 17, 18; xv. 3, 4, 5. Mark. vii. 8, 9. In these passages, the law of Moses is called *the law of God*.

2. The following intimate the views of Jesus respecting the inspiration of the New Testament, John xiv. 16, xv. 20; On the portion of the 26th verse, "he shall testify of me," Rosenmüller remarks, —It was here prophecied, that besides the matters they had already learned in their intercourse with him, they should learn still more by the Holy Ghost; and he by inspiring the Apostles and making them able to declare the truth, thus gave testimony before men, concerning Christ the true Messiah, p. 737. *Rosenmülleri Scholia in Novum Testamentum*, Tom. ii. 1827.

In the aforesaid passages, Christ testifies to the divine character of the Old and New Testaments.

Testimony of the Apostle Paul to the Inspiration of the Old Testament, 2 Tim. iii. 16.—Two translations have been given of this verse—All Scripture

is given by inspiration of God, and is profitable, &c. and,—every writing divinely inspired (is) also profitable for instruction, &c.—resting on this latter version, some have argued, this text is of no force for proving the Old Testament was inspired by God; but Dr. Smith has shown, that such reasonings are erroneous, as this version equally with ours, proves the inspiration. He concludes some very sensible observations on this subject, with the following weighty remark,—thus the passage before us, though we adopt that construction of *θεοπνευστος* which Unitarians generally approve, furnishes the strongest testimony to the *inspiration* of all the books recognized by Paul as “sacred writings,” vol. i. p. 34, *Scripture Testimony to the Messiah*, by Dr. Pye Smith, 3d edit. 1837. An able vindication of the version in our translation the reader may find in “*The Divine Inspiration of the Jewish Scriptures of the Old Testament* by Rob. Finlay, D. D. 1803.”—*Vorlesungun uber die Christliche Glaubenslehre* von Dr. G. C. Knapp. Erster Theil. Halle, 1836.

INTERNAL EVIDENCES OF INSPIRATION IN THE OLD TESTAMENT.

An evidence is,—the conformity of Scripture with reason in its views of God, as contrasted with the Pagan views on the same subject.

Nothing but Theism can approve itself to right

reason, by which all the perfections of the supreme nature, and that different from the world, are attributed to the Deity, the Creator and Governor of all things, most holy and wise.—*Institutiones Theologiæ Christianæ Dogmaticæ*, p. 216. J. A. L. Wegscheider, Halle, 1836.

A new world appears before us in the religion of the Israelites. They worship the Creator of the heavens and the earth, the most High God alone; a being infinite, eternal, almighty, and yet personal. They consider of him, not merely as the Spirit, living in nature, pervading all things, but as one elevated above the world, an independent nature, with understanding and will, and all the attributes of a spiritual personality, the only perfect.—*Ueber die Religion, ihr Wesen, &c.* Von. Dr. W. M. L. de Wette. Berlin, 1827.

The forms of the Pagan consciousness were natural in the most strict sense. After their very nature, they indicate their origin in reference to the natural relations of the particular countries of the earth; whoever came into a strange land worshipped the gods of that land, as he believed the power of these to be in that country only in which they were worshipped. And this was done though these gods were different from those worshipped in his fatherland.—*Allgemeine Geschichte der Religionsformen der Heidnischen Völker.* Von P. F. Stuhr, 1836. Einleitung, S. 20. Erster Theil.

Paganism did not rise to the pure idea of God, even in Plato, its most distinguished philosopher

See p. 327, *Das Christliche im Plato und in der Platonischen Philosophie*, von D. E. Ackerman, 1835.

A second mark of inspiration, presented by the Old Testament, consists in the view of creation given there as contrasted with the Pagan religions. The evidence here arises from the conformity of Scripture on this subject, with what approves itself as true to the most cultivated reason.

“Natural theology stands far above all other sciences, from the sublime and elevating nature of its objects. It tells of the creation of all things; of the mighty power that fashioned and sustained the universe; of the exquisite skill that contrived the wings, beak, and feet of insects visible to the naked eye, and that lighted the lamp of day, and launched into space comets one thousand times larger than the earth, whirling a million of times swifter than a cannon ball, burning with a heat which a thousand centuries could not quench. It exceeds the bounds of material existence, and raises us from the creation to the Author of nature.—We walk with the Deity, we commune with the great First Cause, who sustains at every instant what the Word of his power has made.”—P. 191. *A Discourse of Natural Theology*, by Lord Brougham, F. R. S. London 1835.

“In the beginning God created the heavens and the earth,” Gen. i. 1.

A distinguished orientalist closes an important

criticism on the verb בָּרָא to create, with the following remark:—Thus בָּרָא is the precise word for the true creating of God. God commanded and *created* the heaven with all its hosts, Psalm cxlviii. 5. He creates a new heaven and a new earth, Isa. xi. 17. Hence it is put mainly there where God by a miracle brings forth something new, which did not exist before. Isa. xli. 20; xlviii. 7. Ex. xxxiv. 10. Jer. xxxi. 22. These are the limits as to the use of the word בָּרָא, from which it follows incontrovertibly, that an eternal matter cannot in the least degree be intimated by it.—Commentar. uber die Genesis, von Dr. F. Tuch, p. 17, Halle 1838.—At page 12, this writer informs us, saying, “Creation from nothing is an essential feature of the Hebrew cosmogony.” Page 13, “None of the old cosmogonies were able to rise to the idea of a creation from nothing.” Page 12, “The Hebrew cosmogony, in common with all others, places a chaos at its head. According to the Mosaic cosmogony God created the chaos,—according to all other ancient cosmogonies, matter is eternal.”

What more reasonable than the opinion entertained by many learned divines, that the Pagan cosmogonies are only disfigurations of the divine original as contained in the writings of Moses. See p. 33, *Disputatio de rationum quæ mythicam librorum sacrorum interpretationem suadent, momento et pondere*, a Dr. J. H. Pareau.

An evidence for the inspiration of the Scriptures arises from the superiority of the religion of Moses to all ancient religions. This superiority will appear if we contrast these religions as accomplishing the objects of what a revelation would be, to enlighten, to elevate the soul to God—to sanctify; the religions of the Old Testament were calculated to accomplish this end, the pagan were not.

The reader will see this by comparing these religions in the following particulars :—

The religion of Moses enlightened, and tended to increased enlightenment; the Pagan religions were dark, and tended to keep the mind in darkness.

The Scriptures teach Monotheism, the tendency whereof is moral; the ancient religions were polytheistic, and immoral in tendency. The religion of Moses tended to excite devotion, the Pagan religions had the opposite tendency.

A striking instance of the power of Judaism, to operate for good on the condition of humanity, we have in the improving influence this religion produced on that of Persia, as we learn from the following statement :—

The higher moral spirit, arising from conceptions relating to the eternal life of the soul, which was given to this religion in its new laws, appears to have been altogether produced from Judaism," p. 373. *Allgemeine Geschichte der Religionsformen der heidnischen volker.* von P. F. Stühr. Erster. Theil. 1830. On the unfolding tendency

of Judaism, a distinguished person writes, "Christianity lay in Judaism, as in the bud the leaves and fruit. It required indeed the divine Sun to cause it to break forth." See page 817. *Die enge Verbindung des alten Testaments mit dem neuen.* Von Dr. A. T. Hartmann, 1831. How different the nature and influence of Paganism !

Upon Egypt and India, where this system (Pantheism) prevails, a darker spirit has poured forth, which the golden seeds of the fruitful valleys of the Nile, and the sparkling world of plants on the shores of the divine Ganges, in more glorious variety are not able to brighten.—(Umbreit. on Proverbs—preface.)

The contrast in the following particulars we would illustrate by the religion of the Greeks, which, in certain respects, was an improvement on the religions of the East.

1. Monotheism is moral in nature and tendency. Monotheism, according to its nature, is moral, as it rests upon the spiritual self-consciousness of man, whence the moral idea immediately originates. Without a spiritual world there is no more a spiritual God, but only in the spiritual world does the law of freedom prevail, consequently the morality.* On the immoral nature and tendency of the Grecian religion, it has been observed.

"The gods were not only an object of a forming and poetic imagination, but even of jest and ridicule. With the old theocracy of priests was given up al-

* See de Wette, "Ueber religion und Theologie," p. 110.

most all religious moral discipline; hence immorality soon crept in, particularly among the Athenians, the freest of the Greeks. The doctrine of religious truth had no public sanction, and became the play-ball of scholastic dialectics. The religious life had retired into the mysteries, but these could not preserve it before unbelief and profligateness there we see also the freedom degenerated into licentiousness, before it had yet received its full improvement; by means of the æsthetic fancy and the philosophic dialectics, it became entangled in sensual lust and doubt, and finally, gave itself over wholly to the service of these. (De Wette, p. 16.)

2. The religion of Moses gave rise to devotion, the Pagan religions were deficient in this important feature.

Before the Greeks had yet ennobled the views of nature of the Asiatic religions, Moses, the Hebrew, had a long while put forth the bold thought, to set up a religion, which, going forth from the most opposite the highest idea of devotion, by its more earnest strictness, laid hold of the moral nature of man, and, besides, by the power of its spiritual direction, broke through the coverings of mythological image worship, and sent man back again to his own consciousness, and to his own free conviction. While the whole ancient world does homage of a peculiar grossness, or of spiritual fairness, this zealous Hebrew stands forth alone, in the feeling of the power of his peculiar spirit, as the herald of

truth and of righteousness.^a He removes the mythological veil which concealed the idea of the most high and holy God, and loosed the bands which bound man to nature and tradition, that he, free, could become conscious of his spiritual nature, and lift up the free look to the holy Almighty Spirit, who created heaven and earth. He formed a moral holy communion between God and man, and subjected man to the service of God. (De Wette, p. 108.)

On the inadequacy of the Pagan religions to give rise to devotion, the same writer says, "Gods who are living in discord among themselves, or are subject to a higher power, could not be the object of devotion, and after a variety of observations, tending to show how inadequate the Greek poetry was to excite devotion, he concludes with saying, "and by this our view is sufficiently confirmed that to the Greek religion the highest devotion was wanting." (De Wette, p. 106.)

The Old Testament gives a history of the conflict between the principles of Moses and of polytheism, and the triumph of the former over the latter.

Ancient history proves, that under the ancient Pagan religions the chains of superstition and idolatry ever became more firmly riveted.

^a I sincerely believe in an agency of the Divine Spirit in the Old Testament, in Moses, the Prophets, the Poets and pious Kings. Page 12, Ueber erbauliche erklärung der Psalmen, von Dr. De Wette, 1836.

That the reader may be able, on an extended scale, to institute that comparison which tells so much in favour of the religion of Moses, a brief view of the most distinguished of the ancient religions is submitted.

INDIAN RELIGION.

The Indian religion, through its pantheistic confusion of the divine activity with the world, makes the consciousness of a true union with God impossible.

In the Indian poems are found traces of a very ancient conflict between Buddhism and Brahmaism, whereby the one appears as the old, but more degenerate form of religion, whose materializing direction has been removed through the idealism of the second at least from the near India. So far as we can judge of Buddhism, from its modern forms in the northern and eastern borders of the near India, it consists in a material apprehension of God, whose innermost principle, confusion of God and the world, has not yet been rooted out through the idealising Brahmaism. According to this: the spiritual nature in the soul and the world has been so identified with the godhead, and this with those, that neither a peculiar efficacy of God different from the world, nor even a free union of humanity with God, remains conceivable. When it says: the

whole world is Brahma, was from Brahma, consists of Brahma, and at last would be devoured by Brahma, he is the most universal of all universals, the most particular of all particulars, we at once discern its pantheism, which does not allow a difference of the religious life from life in general. The same manifests itself on every farther description of the relation between God and the world. The godhead descends downward in innumerable gradations to existence of the things which are finite. This is the existence of God himself, and the being of the world is nothing else than a play of an existence in God, the longing ardent desire of the finite after ceaseless change. As the spiritual soul is even God, so this appears in man as in a state of restriction, and this finite limitation into which the infinite hath fallen, is sin, and sin is nothing else than this. Hence it follows, that religion and religiousness can consist only in the destruction of the finite limitations. And in the minds of more strength this is effected through a braving self-righteous repentance and asceticism, which constrains God to absorb them into his life, but the weaker accomplish this annihilation on themselves through a dreamlike sensual devotion of the thoughts and feelings to the general life of the world, as this is similar with that of the godhead. Hence, when the more distinguished men could attain to the higher fellowship of the gods, but which is only worldly life; the more ordinary men are decreed, irrespectively

of their good or evil, ceaselessly to wander through other beings, plants, animals, till at last they have been swallowed up into the universal being, without personal consciousness.

It is clear how this view of life rests upon a deep feeling of the divine foundations of all being, and the religious destination of all life; besides it is very conceivable how, in the time of the blossom of the power of nature in the nation, from such a religion the tenderest and boldest conceptions of the spiritual affinity and relation of all things could evolve in poetry and philosophy. But it is besides quite clear, how there was prepared here an early grave of the true religion. As the activity of God is only an activity of the world, so man can hope and seek only union with the world, and where, through wild and foolish asceticism, a peculiar consciousness has not been arrived at, the only fruit of this religion is the sinking of the divine and human consciousness into a false poetic warm feeling. But the present condition of India presents amidst its worship such a mixture of ignorance and folly, of cruelty and sensuality, that this stands a horrible example of the consequences on the direction of life from every capricious confounding of God and the world.*

* *Sprache und Weisheit der Indier* von F. Schlegel. *Researches in the East, &c.* by Dr. Buchanan. *Indische Bibliothek*, von A. W. von Schlegel.

EGYPTIAN RELIGION.

The Egyptian religion, deifying the powers of nature, and thereby making the people subject to the spirit of scientific priests, could indeed produce sincere resignation, but no religious unfolding.

THE poverty of information on the Egyptian religion, only permits us to illustrate generally the sinking down of the childlike ideal period into the more sensual and material. The three orders of gods, of which Herodotus makes mention, (Lib. ii. 145,) are even as obscure, as there is surely in the religious self-consciousness of the people the departure from the more spiritual gods, as Hermes, and the taking up the more sensual, as the Osiris and the Isis. Now, when Hermes stands also the personified spirit, the inventor of all language, writing, and science, also the living spirit of light in the heavenly bodies; yet that this is partly the deification of the finite intelligence, is plainly reflected from the knowledge of this god in the consciousness of the priests, who, in their science, manifest a dependance on his influence. Osiris, on the contrary, the god of the Sun and the Nile, of the natural light and the fructifying stream, is the great object of religious worship with the people. Isis, his spouse and sister, the Egyptian Earth, and besides the Moon, the form of the conceiving of life, stands at his side

moderating him, teaching his right worship, and survives him. But Osiris, suffering and dying by the persecution of Typhon, (of the Sea, the Wilderness, the Evil,) was worshipped in his members, and the sacred animals representing the same, as the true centre of the salvation, every sensible form of productive power and fruitfulness became sacred by its relation to him ; and to rest on him, also to be buried near his grave, to lead with him in the lower world a life of more honourable repose and calm wisdom, appeared to the high as well as the low, the worthiest object of desire, after a life unappeased through science and labour. Also it has been granted, that the more spiritual gods were not unknown to the people, yet only Ather and Pan, Night and All, were the limit of this consciousness. It has been supposed Osiris has had relation to sufferings and death, Isis to activity and life, and that in Vishnu and Mythera is signified the impulse of the divine to suffer and to live more perfectly. These more profound yet undefined views always were the property of the priests only. The public religion of the people always had reference to the deification of the animal sensual power in man and in nature, and the darker consciousness that all this power should subserve a presiding spirit or mind, (the Hermes and his works associated with the superior gods,) could awaken no true life in the soul, as it was combined with a blind homage to a caste of priests more distinguished by scientific than religious enlighten-

ment. Thus this religion is the limit of a period in which symbolical knowledge is blended with childish services; and it shows, how the seclusion of knowledge among a corporation of priests, when even originally well minded, infallibly leads to the lowest stupidity in the religious life of the people.^a

PERSIAN RELIGION.

The Persian religion, though of higher moral worth, destroys notwithstanding, through its dualism, the susceptibility for the true influence of God upon the heart.

IF Zoroaster lived in the seventh century before Christ, yet he can be considered as only the restorer of an early more pure fire worship. In this sense, his view of religion, laid down in the Zend-avesta, is to be considered as beginning to be peculiarly efficacious in the time immediately before Cyrus, and by it has been produced a progressing better developement of the East. This religion declining with the Cassanide, continues in true remnants only among the Guebres, and in the ideal sect of the Sofi among the Mahomedans.—Here the divine unity appears in metaphysical

^a Herodot. I. II. V. III. Diodor. von Sicilien, l. i. Plutarch's Buch. von Osiris und Isis. Jablonski Pantheon. Aegyptiorum, 1750—53.

symbolical darkness, and from the word of time without end goes forth Ormuzd, the king of the light. On the boundary of this kingdom of light, and opposed to this good god, stands Ahriman, the prince of lies, with his kingdom of darkness. Each of these is accompanied by several subordinate deities or demons. The personally conceived ideas of things, as the originally good being of the world, belong only to the kingdom of light. The earthly world is not the kingdom of pure light, but the theatre of the battle between the two kingdoms. After the ancient bull, the beginning of all the animal creation, had been slain by Ahriman; from him proceeded the first man, and from this the first human pair; these became bad and unhappy through faith in the lies of Ahriman. All that is noxious in the world of plants and animals is opposed by Ahriman to the created good. Here evil identifies itself with the naturally and physically pernicious, and sin appears as a foolish acquiescence in the pernicious. Here in the highest degree important is the idea of Mithra, who as mediator between Ormuzd on the one side, and the Earth and World upon the other, appears to impart himself particularly through the Sun, as the greatest mass of the light. Also the nature of religiousness must consist in susceptibility for the natural light, in its relation to joy, the purity and clearness of the energies of the soul. Here, besides, is given a personal immortality and resurrection, a life in light of

the righteous after death, a casting away of the wicked into the kingdom of darkness, which yet at last would be wholly swallowed up by the kingdom of Ormuzd.*

In this religion the personal distinction and directly opposite natures of God and man are unfolded quite in a superior way to what these have been set forth in the Indian. It represents an efficacy of God upon humanity, which also must awaken in man an inclination to activity. As the evil stands, not so much as a limitation, but darkness, so it has given, not only a pious enduring of the limitation, but even a battling against the more dark and obscure, a direction which can operate even as powerfully upon spiritual clearness as moral order. Only here a difference has been put, not merely between God and the world, but between God and God, and Ahriman appears also as having proceeded from time by a divine necessity, and as God. Hence the existence of the evil appears deadening to the heart, as the efficacy of the good God limited by the divine and finite, and grounded peculiarly upon the power of the natural light. In such measure as the evil appears divine, the divine shows itself barely natural; and this naturally divine is quite able in its spiritualized apprehension, to operate on the clearness of the understanding, and ex-

* According to the latest investigations for the more sublime of their religious views, the Persians were indebted to the Hebrews.

citingly on the order of life. But the heart in its deep wants after the indivisible and the absolute divine, cannot have been opened, cannot have been made free and alive by a light which neither unites thought nor true feeling. Hence, in the Persian life, upon one side, so much order of the understanding, purity, devotion; upon the other, so much despotism, fear, formal religion, and vain show. It is this remarkable development from the degree of religious childhood, which appears to run parallel with the fall of the simpler Hebraism, and which is as well exciting as warning for every religious direction, in which the opposites are indeed acknowledged yet unadjusted, and which, after their nature, lead to outward representation and empty verbiage.^a

GRECIAN POLYTHEISM.

The Grecian Polytheism, although animated by moral elements and art, yet recognizes the divine efficacy only as the encouragement of an aesthetic equilibrium of the spiritual and sensual in man.

It is undeniable, that before the time of Homer, many Oriental elements were in the Greek religion, which were imparted through Egypt, or rather through Western Asia, under the influence of the time of Homer and Hesiod. These were transformed

^a Zendavesta von Kleuker, 1781-83. Die Heilige sage des Zendvolks, von Rhode, 1820.

to the peculiar Grecian manner of conception. Now, if we assume as the oriental imparting, the acknowledgment of the powers of nature in general, as they show themselves darkly upon one, the highest absolute being; then as the Grecian remainder unites itself therewith in certain elements of a more moral and free spiritual activity, the powers of nature became personified to forms of the gods. But here these moral elements must develop themselves also religiously, as no climate, no human organization, no period of the world, was more favourable to the fair unfolding of a spiritual efficacy, than the settlement and forming of the Grecian tribes from the 10th to the 6th century before Christ. When we require also to hold, a half childish, a half poetic striving to make the gods like men, and the men like gods, for an obscure designation of the peculiarities of the flourishing state of the Grecian religion: it is nevertheless important, in order to apprehend exactly the relation of Grecian peculiarity to religion, to hold, that all which is noble and Grecian is not to be ranged under religion, nor all under the prevailing Grecian religion as exclusively Grecian. A nearer consideration of the most important among the twelve temple gods, may help us in ascertaining these particulars. Jupiter appears as the Supreme God, presiding over life, as the supporter of the social relations, especially the state, yea of all the moral relations also which refer to it. Hence have been associated with him the names, Δις, Ζεύς, and Αἰδώς. It is by no means contradic-

tory to suppose that he is occasionally subject to personal passion, for this poetical licence does not encroach upon the conception of the moral and right upon the whole, in the life of the state and of the people. As to personal derivation in the case of Jupiter, he stands above his more impersonal and rather reserved ancestors, and remains unmoved amid the combat of the gods and men, as the possessor and maintainer of an upright will. Athene is the goddess of the spiritual light, which sprang from the head of the highest god ; she possesses all wisdom, and is distinguished by an activity, expressive of a fullness of wisdom ; she personifies thinking and acting in their noblest union. Apollo appears as the god of all creative inspiration, of all efficacy proceeding less from reflection than spiritual impulse, the god of music, of prophecy, and perhaps only in connection with this as the god of the healing art, as he was painted as the very likeness of peculiarly sound health. Ares is the combat, partly of the powers of nature in the world, in part of men and people, through presiding, yet concealed laws. Next to him stands Epaphrodite, as his spouse, the feminine softening, calming, the conquering appeasing love, combining in her aspect the spiritual and sensual. Hermes, in Egypt indeed a far higher god, appears as the judicious servant and messenger of the gods, even the god of eloquence, business, and trade, and very instrumental in promoting moral and social designs. Demeter is the all-nourishing mother

Earth, protectress of the beneficent agrarian formings of men ; but Hestia appears as the goddess of the household, and perhaps of the heart, burning with pure and holy fire. And while the most important of the human powers find their personal manifestation in the choir of the superior gods, the influence of the gods upon the world was personally set forth in intermediate persons as the muses, charities, &c. But heroes were appointed to exercise a peculiar mediation between the immortal gods and mortal men who have been full of suffering. These heroes are said to have had a god to their father, and their mother a woman ; some, because of extraordinary power and virtue, gave example to mankind, as Hercules ; others, as Dionysius, after a life of pleasure fell into the state of the dead, but preserved in it, they arose again to the society of the gods. Amid this great variety of conception, we see the impression, that there is over the world a presiding Providence, as the personal will of Jupiter cannot change. There ensues after this life a mournful and insipid life of shadows ; but the fearful expectation of this is mitigated partly by the richly given capacity, to enjoy the gods who take pleasure in the world, in part by a glimpse of future happiness, as they, at least, the favourites of the gods, would be made to partake of it.

And this enables us to understand how those learned men of modern times, and particularly of the 15th and 16th centuries, (as this feeling manifested itself in the new Platonic philosophy in the

entire history of its literature), who, on the one hand, were sufficiently discriminating to distinguish more profound spiritual glances, under the more poetical colouring, which the poets poured forth on this religion ; on the other, the continued opposing feeling to will to have the sensual in like fulness with the divine. Now these ascribed such a value to the Grecian religion, that the classically formed dreamed, at least, of renewing influences from it. But indeed, if we view this subject apart from the very diversified philosophical and poetical tenor of this mode of thinking: it was always a dream not only contradicted by a more exact consideration of those parts of Grecian excellence not of religious origin, but was also entirely incompatible with true fundamental views of religion. Certainly, it is a pre-eminence of the Grecian religion over the three symbolical religions, that the character of humanity was so distinguished from nature by the consciousness of freedom, that the godhead cannot be confounded with this materialism. But as the peculiarity of the godhead is only the nobler human, in a certain worldly extension ; the conceptions thereof were formed, not only after the similitude of the human, but it even crumbles down into a great number of individuals, through which, in manifold gradations, the limited, the finite, the dependent on the sensuous, entered into the idea of the gods. Now, though we set the apprehension of the spiritual connexion of the gods, on the highest position possible

in the religious department; the entire world of gods ever continues susceptible of a sensual reaction, and therefore unfit for a truly religious influence. Also, as the spiritual nature of the gods existed, and was discernible in positive sensuous forms, so the highest possible influence of all the gods upon man was only a proportionate encouragement of the sensual and spiritual side of man; and whilst the consciousness of such influence gave the highest excitement to the imagination and taste for art, it operated in general on the harmonious forming of the powers of the soul. But the heart in its wants remained wholly unappeased and disunited. The illusion through which the heart mistook its true wants, and even each harmonious forming, could endure only so long as the small free States flourished through virtue, and so long as the Greek tribes, free from intercourse with greater nations, preserved their national intellectual peculiarity. When these conditions discontinued, not only the free and genuine cultivation ceased, but the impious in the religious elements of the people came forth from the now no longer veiled depths of the heart, in a religiously cherished approval of every hateful vice, in a childlike departure from every religious manifestation, in a want of all citizen-like and domestic morals. Thus it is manifest that the Grecian religion was nothing else than a fair appearance, which, as the darker mist, vanishes before the rising sun.

The universal imperfection of the pagan religions

shows that the human mind is entirely wanting in a revealing power on the subject of religion. The light that shone about Judaism must have come from God. *Die Apologetik als Wissenschaftliche Nachweisung der gottlichkeit des Christenthums* von Dr. Drey, Zweiter Band. Mainz, 1843, p. 45, *Christliche Apologetik* von Dr. Sack. Hamb. 1829.

INTERNAL EVIDENCE OF INSPIRATION IN THE NEW TESTAMENT.

THE originality—the excellent religious and moral spirit of the New Testament—viewed in connexion with the condition of Jesus and the Apostles, and the state of Jewish learning at that period, an internal evidence of inspiration.

How unique in their contents the books of the New Testament are:—

Never before had any books been given among Jews or Gentiles, in which the religious spirit prevails combined with so pure a morality. The Christian Church, in its range of centuries, after the best efforts of its teachers, shows only something comparable to it. In the writings of the Fathers nearest to the Apostles, in their best efforts, one sees an infinite distance from the delineations of the New Testament.

This is that same power of the religious spirit and the strict morality which has won hearts, and which

binds hearts, and has spread its blessings upon millions of millions.

Not one word which could be called rhetorical attracts to the revealed truth, it needs no colouring.

Not one solitary author,—but a number of Jews come forth with a bias of the mind for religiousness and morality, the like of which had not heretofore been manifested.

Whence had these men this peculiar wisdom? from their master, who, till he died the death of the cross, had not succeeded in uprooting from their minds the prejudices respecting the kingdom of Messiah which prevailed in that age; but in their minds, after his death, they vanish away in a manner as unexpected as remarkable.

This their Master, by his divine mind, could have apprehended the idea of a kingdom of God upon earth, from particular expressions of the Hebrew prophets, where they have described with poetic warmth the ascendancy of the worship of Jehovah over all people. In wrestlings against mere ceremonial worship the holy men had uttered excellent sayings on behalf of the true worship of God, which, like the glorious sayings of the New Testament, would continue the object of high veneration. The accomplished Greeks have exhibited patterns to form the understanding and taste, but the classical world, in its entire social aspect, was deficient in the exhibition of examples of the heartfelt and elevating worship of God. The germ of religiousness,—and what in the estimation of the moral

rational being stands higher than this and the kindred morality!—had unfolded itself only among the nation of the Hebrews, and put forth its charming blossoms.

When we consider the talented Jews of that period, the author of the book called Wisdom of Solomon, also the Egyptian Philo,—in their subtile remarks upon God and a higher world, is seen such a Gnosis as had been developed by the Eastern imagination.

Entirely different is the manner of conception respecting God and the higher world, in the doctrine of Jesus and his Apostles. Here we find the most sublime and honourable conceptions of God, not merely of the holiness of the judge, but of the paternal love of God, and these set forth in such a way, as had never yet come into the mind of any other man.

Morality and purity is the grand aim of their discourses—filial piety—the humble looking up which doubts itself to be unworthy of the divine benefits, and strives to express gratitude, not by feelings only, but in a looking up after the most holy, and with timid but firm consciousness of a sincere good intention.

In its morality, this religion stands still more unparalleled.

Among all people, the sayings of the philosophers had been unfolded. These related partly to the doctrine of prudence, and in part to true wisdom and virtue, but principally to the citizen-like virtues.

Besides, such excellent sayings had the same tone of religiousness, which the Hebrew nation already had under Solomon and Hezekiah. Jesus Sirach unquestionably gave excellent sayings. The favour shown in certain of these to revenge, is a great defect, and this abuse Jesus reprov'd in his disciples when they demanded fire from heaven ; yet in the sayings of this Sirach has been commended, not merely citizen-like virtue, but even a higher.

But still higher is the pure heartfelt religious morality of Jesus, as it stands before an age, little busied with his sayings. It is not merely a setting forth of moral sentiments ; the earnest teacher of morality comes forth, amid his degenerate and erring cotemporaries in the full power of his high call.

He rebukes, he speaks to the heart, he lays down the strictest commands, which far surpass all laws hitherto given ; and from the written law, he leads to inquiries as to the most secret motives of conduct, before the supreme judicature of conscience.

Somewhat unique stands before us, this manifestation of such an opponent to all the moral and religious errors of his people, of one such former of a kingdom of God on earth, (who will form this kingdom of God for all the families of mankind, in the danger of his death as a malefactor,) placed yet once openly before his people, who designs to spread it over all nations, without other medium than partly the seed which he had scattered but destroyed again by his death, in all who did not hold fast in

religious and moral minds the high idea of the kingdom of God, with the sacrifice of all the prejudices, and all the interests and conveniences of life; and when they were fast rising above their prejudices.—All this together, as it stands before us in the reality, is something extraordinary, which surpasses other extraordinary facts of the world's history, and fills with highest admiration. Does not the exhibition of these sentiments and views by the Apostles bespeak on their minds a higher influence than the human—even a divine?

THAT THE NEW TESTAMENT BEARS THE IMPRESS OF
INSPIRATION, AND OF THE PECULIAR MIND OF
CHRIST, AN INTERNAL EVIDENCE OF INSPIRATION.

WHEN we designate Christianity the highest reason, yet we would not hold it to be the product of reflection and inquiry, as other human doctrines are. It has originated, through divine power, from the original source of the truth, and contains immediate, not before disclosed and learned truth; there lives in it an inspiration and a foreboding far surpassing the knowledge of the understanding; and for that reason, its meaning lays hold of the mind more than any other doctrine, and it merits a confidence which we could give only to the more immediate truth itself. Christ has used throughout, the doctrine of the Old Testament, and even that of the sects of his time; but he has used all with the more original power of

his mind, and has stamped upon all the seal of his peculiarity; in him it is all a free creation, the operation of a free divine power, which needs not the ordinary aids of human wisdom. Ueber Religion, &c. von Dr. De Wette, p. 451. Berlin, 1827.

THE SUPERIORITY OF CHRISTIANITY TO PLATONISM, AN
INTERNAL EVIDENCE OF INSPIRATION IN THE NEW
TESTAMENT.

HERE the ground of evidence is the acknowledged fact, that Platonism is the highest effort of the human reason, in the discovery of divine truth. Christianity is a more excellent way, far surpasses Platonism in satisfying the wants of the heart. Hence it follows that Christianity owes its origin to a higher source than the human reason, even the divine.

Our endeavour must be to comprehend that point which contains the essential nature of the internal diversity of the Gospel and the Platonic philosophy, and which sets clear in the consciousness the main difference between the two. The essence of Christianity consists in the power of healing, that of Platonism in aiming at salvation. In Christianity the salvation is ready in fact and reality; in Platonism only in thought, and as the object of an earnest striving. The Christian redemption, goes forth immediately on life, and first of all belongs to the life, also the life is pervaded by it; that of Platonism is the product of speculation, and conse-

quently rather holds itself within science, and by means of it, not apart from it, was adapted to produce an immediate influence on the life. It is the abstract yet unreal, not the concrete truth which had seized the mind of Plato. There is wanting to his theology and view, notwithstanding its approximation to Christianity, the peculiarly substantial and quickening, the living heart-throb of Christianity, viz. the person and doing, or the life and sufferings of the Saviour. That is and remains the main point which essentially separates and divides, not merely Platonism, but also every other form of religion and faith from the Christian.^a Now from hence, from the bare idealism of Platonism, has been given the clear knowledge of its amount of difference from Christianity, and the foundation of the exaggerated place which has been assigned to it, both in ancient and modern times. In Plato's work one continually meets with passages declarative of rationalistic views, the more incomprehensible, as they appear in one who, throughout, appears to be so supernaturalistic and mystical a thinker. One sees, that the entire of Hellenism, and the whole Grecian philosophy in particular, must have been pervaded by the rationalistic element; as here against the preponderating forming of thought, no practical projecting of the heavenly in the earthly life found a place.^b

^a Compare Baur Apollon. S. 163. Sack. Apol. S. 189. Diodati ess. sur. l'Christ. p. 27. Schleiermacher Dogm. I, S. 74.

^b Kahler Supern. u. Ration. S. 83.

Hence one comprehends, why even the divine Plato, as little as any other heathen, bore on his soul a powerful impression of the holiness of God, and why therefore in his, as in the whole of pagan theology, so little has been said of this attribute of God, which in the Christian forms the main basis of the doctrine of the atonement.^a As it does not bring the idea of God to a breaking out into the living reality and personality, it remains, that in the pagan mode of thought, the human and the finite is the prevailing, and the highest.^b Whilst in Christianity, on the other hand, the infinite and eternal is the preponderating; there that of man becoming God, here of God becoming man, is the height of the pious faith. Hence a pure worship of God, in spirit and in truth, is not there possible, as Eschenmayer has properly observed.^c

There pride, here humility, is the mother and foundation of all virtue.^d There human nature

^a Kahler S. 86. Rust. Phil. u. Christ. S. 72, on the necessity of regeneration of the inner man, Paganism was as silent as Pelagianism, and, as already observed, Plato clings to the *idea* of it only.

^b Stark d. Leben S. 158. Sack. Apol. S. 54, compare Fichte. rec. v. Hegels relig. phil. S. 24.

^c Hegels rel. phil. S. 57.

^d Num quis quod bonus vir esset gratias diis egit unquam? at quod dives, quod honoratus, quod in columis! propter virtutem enim jure laudamur, et in ea recte gloriamur; quod non contingeret si id donum a deo, non a nobis haberemus, Cic. N. D. 3, 36.

appears in the consciousness of possession, here in the feeling of its imperfection.^a There it completes itself for itself by itself, here through the influence of the Saviour.^b There virtue indeed can fancy itself perfect, as it looks only upon itself, and close to itself or beneath itself; but here the sentiment must be that salvation is by grace and not of works, (Eph. ii. 8.)

But we have seen sufficiently that genuine Christianity exists in Plato and his philosophy, but yet it is not so pure, nor of such intrinsic worth, as in the highest manifestation we designate Christianity, as the character of metallic is not wanting in the silver ore, but yet exists in the most perfect way in the pure gold. We feel all esteem and admiration for Plato as he pours forth his Christian pious thoughts, yet we must declare our conviction, that his philosophy should not be compared with the Gospel, and could not occupy its place. We say, outside the church of the Lord a more Christian philosophy has not been given than the Platonic. We say, that Christianity, which, from the beginning, lay in the bosom of the world's history, before its bodily appearance in the person and life of Jesus, came to a high point of manifestation, in a spirit, thinking and inquiring after the divine

^a Cic. Fin. v. 15, 16. Sen. Ep. 116.

^b Hence the heathen knows nothing of sinning against God, in particular, one may compare Psalm li. 6; Luke xv. 21, with Cic. Tusc. 3, 2.

truth, and this ideal gospel is Platonism. So we have expressed the highest and best which we could say of him, and truly with settled conviction. More than an ideal power, Platonism could never be.

Now if Platonism, by reason of its ideal nature, and religious elevation, and because of the accomplished fairness of its dialectic form, is so very fit to excite the admiration and enthusiasm of all thinking minds, and to win to a longing after the divine, how unspeakably great must be the unseen inner power of the plain word from the life of the humble Jesus, as it, though wanting that which in Platonism is so charming, nevertheless soon builded to itself a church greater than that of which Plato had any conception, and also in Platonism vanquished its most honoured and influential foe ; and in the whole philosophic literature of ancient and modern times, no production presumes, that in respect of form of aesthetic completion, depth and richness of ideas, and the elevation of a spirit enkindled of God, it could in all respects bear to be compared with Platonism. How incomparably high then stands the often misunderstood and despised Christianity, when we discover ever below it, the most elevated views which human skill and wisdom conceived.^a

To what extent are the Scriptures inspired ?—The answer to this is found in the recorded sayings of

^a Neander K. G. Th. i. S. 103. See p. 943, Das Christliche Plato und im der Platonischen Philosophie, &c. von D. E. Ackerman. Hamburg 1835.

the great Author and Finisher of the faith, and in the declarations of his Apostles, who were conscious of the inspiration of which they were the subjects.* Now, forming our opinions on these statements and views, we should hold the plenary inspiration of the Scriptures. See *Die enge Verbindung des Alten Testaments mit dem Neuen aus reinbiblischen Standpunkte entwickelt.* von Dr. A. H. Hartmann. Hamburg 1831.

It has been said, the great protestant principle, that the Bible is the only sure foundation of Christian doctrine, has been given up by protestant divines, and, in consequence, their belief that the Scriptures are inspired. S. 204, *Die Christliche Glaubenslehre* von Dr. D. F. Strauss. Erster Band, 1840. In answer to this, a writer in the *A. L. Z.* says,—It is not true, that the aforesaid protestant principle has been given up by the most distinguished divines. The author only refers to Daub, Schleiermacher and Marheineke, but to the most distinguished belong also Röhr, Bretschneider, Wegscheider, Paulus, Schulz, Neander, Lücke, Tholuck, and many others, who all have held it firmly, and modify it differently only after their different points of view. They have not denied the truth,

* Christ was not inspired as the Prophets before him, and the Apostles after him, for he was the Word of God. But the Apostles were enlightened by the Spirit which he with the Father sent them, and by him were guided into all truth. Seite 105, *Encyclopædie der Theologischen Wissenschaften* von Dr. K. Rosenkranz. Halle, 1831.

but have apprehended it differently. All are agreed that the early Christian ideas are contained in the New Testament in their purest form, and because of this, for the determining of what is Christian, it alone could be normative, and ever must remain. Hence the declaration of Schleiermacher is most correct, that not even all early Christian ideas, without exception, but those only proceeding from the Apostles who stood nearest to Christ, are normative and inspired, and from this he would prove that in the whole farther developement of Christianity, these could neither be surpassed, nor assimilated again. Throughout the New Testament, the early Christian ideas are set forth in modes of expression, in conformity with the spirit of that age, and these must be stripped off, and could be exchanged for others, according to the wants of the different times. But the ideas which form the kernel of these forms are eternal truths, beyond which nothing more perfect can be given for man, and they are in themselves so rich and profound, that they ever furnish matter and nourishment to the enquiring mind of man. That is, what Christ said before to the woman of Samaria, at Jacob's well, under the figure of the living water, which would be a well flowing unto everlasting life; and this is, besides, the constant fundamental view of the whole new Testament. In this sense, Christianity is called, and is, an everlasting gospel, and the most perfect revelation, in the ideas of which now no contradiction is found,—as all tends to one object only, to be a

constant stimulant to an ever new unfolding of the mind. S. 161, A. L. Z. No. 20, Feb. 1841.

Very lax views on the subject of inspiration prevailed to a large extent for many years past, among the protestant divines of Germany, but it is pleasing to observe on this particular, a return to the faith,—the tendencies of leaning are to the most believing views on this subject. S. 65, Viertes kap. die inspirations theorie seit der reformation. Zeitschrift für die gesammte Lutherische theologie und Kirche von Drs. Rudelbach und Guerike. Zweites quartal-halft, 1840.

THE

DIVINE AUTHOR OF CHRISTIANITY.

WE are now to prove, that Jesus, in asserting that he had a divine revelation, was neither an enthusiast nor an impostor, and that he was altogether an entirely moral man. That by such an assertion concerning himself Jesus did not design to deceive, is clear as the sun. From it he had not the smallest earthly advantage, could not even have, but the most certain loss; and he saw it before determined, that in an early death he must fall as a sacrifice to his design. Now deceit always proceeds with the view of interest and advantage; but this was to have been sought in joining with the Pharisees, Herodians, and Scribes, but not in opposing them. Besides, it happens, that as a deceiver, he could have had no confidence in the value, and the inner power of his cause; and hence, as all deceivers, he would have tried to accomplish his designs by craft and power. But Jesus trusted only to the goodness of his cause and the help of God. The deceiver seeks political importance, Jesus avoids this altogether; that leaps away, or becomes affrighted, when he sees that he finds violent opposition, but Jesus purposed his design, though death was certain to him. The deceiver is an immoral man; but the whole life of Jesus presents to us the most remarkable form of a purity of the feelings and the

life, which moved even his most confidential friends to bear witness, that he had done no sin, that no guile had been found in his mouth. The impostor loves himself only, and uses others as means to his end; but Jesus was animated by the most pure and most disinterested love of mankind. Also when the impostor deceives the multitude, he remains not concealed from those who act daily with him, and should aid him in the carrying out of his design; had Jesus even intended it, he could not possibly have concealed himself from his Apostles. But Judas fell into despair when he had betrayed him; and the Apostles, without the least outward advantage, encounter in the prosecution of their work, shame, martyrdom, and death, p. 283. *Handbuch der Dogmatik, &c., von K. G. Bretschneider Erster Band.* Leipzig, 1838.

But who might undertake defence of the assertion, that he who, in all the circumstances of his life, wrought only for the purest conviction, and at last died on a cross for the truth, had been a hypocritical dissembler? p. 62. *Ueber die Sündlosigkeit Jesu von Dr. E. Ullmann.* Dritte auflage.

Matthew xvi. 21. From these predictions of Jesus, to which the event most exactly corresponds, and from his firm purpose of undergoing the most bitter and ignominious death, it can easily be demonstrated that he was free from all fraud and imposture, even pious, p. 342. *Dr. J. G. Rosenmüller Scholia in Novum Testamentum, Tomus I.* Nor-
embergæ, 1815.

On repeated investigations of the New Testament, I was unable to discover one dishonesty or self-conscious deception in the character of the principal person, p. 139. *Skizzen aus meiner Bildungs—und Lebens Geschichte, &c., von Dr. H. E. G. Paulus. Heidelberg, 1839.* Yet could he not even deceive himself, and have been a noble enthusiast? Some colour indeed could be given to this supposition, as it is one of the characteristics of the enthusiast, to believe in the perception of a peculiar divine influence. But as there is existing the possibility of a divine revelation, and the consciousness thereof, so this circumstance alone is not demonstrative. At the same time, it is unavoidable, and arising from the nature of a divine revelation, that the interpreter of it must have, in common with the enthusiast, the firmness of conviction, and the high feeling of the value and certainty of that which he delivers. For the false, but subjectively held for real, conviction of the conceiver of revelation, must naturally shew effects, which, in many respects, are analogous to the true conviction. But there are given marks where both separate from each other wholly, by which, also, the true interpreter of the revelation can be distinguished sufficiently from the enthusiast; and these are the following: It is, 1. The nature of enthusiasm that the imagination and the feeling prevail over the understanding, and the criteria of the truth should be sought, not in the latter, but in the former. But in Jesus is found the highest clearness of the understanding, and the most

full ripeness of the judgment. Hence the enthusiast is full of contradictions in his assertions, but Jesus consequent and clear. The one often knows not what he wills; this proceeds with great presence of mind after the accomplishment of a clearly understood aim. The enthusiast despises, 2. learning and examination, and particularly the written word; but Jesus called upon men to search the Scriptures, and in his day expressed great esteem for it. 3. The religious enthusiast ever blames and despises the worship of his fellow-citizens, and seeks somewhat therein to blame, and to withdraw himself from its observances; Jesus honoured the worship of his nation, even observed it, and blamed only the unreasonable extension of Sabbath solemnities to the detriment of love to neighbours. 4. The religious enthusiast ordinarily seeks to distinguish himself from other men by peculiar manners, and remarkable devotion in clothing and carriage; in Jesus and the Apostles we find no trace of this. 5. He estimates himself as eminently holy, and commonly places the essence of piety particularly in the outward forms of worship, and in self-invented modes of Divine service; but Jesus blamed this hypocrisy in the pharisees and scribes, and makes piety to consist in moral purity of the heart and life, in the exercises of love, and the worship of God in spirit and in truth. 6. The enthusiast makes himself a standard, and feels authorized to use every means to the accomplishment of his purpose, as passion moves him; hence, there is in

his life an unstaidness of action, and a visible passionateness, that often drives beyond the limits as well of prudence as morality. But in Jesus is visible the purest virtue, the most unmoved constancy in the paths of duty, continued circumspection in this course, and rigid government of all the passions. 7. The enthusiast is fond of persecution, and prone to violent measures; Jesus persecuted no one, and shewed a decided rejection of all promotion of his views by worldly power: besides, he avoided all opportunities having such tendency. 8. The religious enthusiast seeks it as an honour to be persecuted on account of his convictions, and courts martyrdom; but Jesus often withdrew himself from his enemies, whilst he retired into other regions, (Matt. xii. 15; xiv. 13; xv. 21.) When the discharge of his ecclesiastical duty called him to the passover at Jerusalem, he chose for his residence a retired place at the Mount of Olives, to withdraw himself from his enemies; and he manifested, as well by his inward conflict on the Mount of Olives, as by his exclamation on the cross: "My God, my God, why hast thou forsaken me?" that he was far removed from the insensibility to physical pain which distinguishes the enthusiast. 9. In fine, the religious enthusiast has ever been distinguished by narrow-mindedness, and a particularism, according to which he separates himself from the world, and seeks to form a peculiar society of godly persons, and highly favoured of God; Jesus on the other hand, was distinguished by the most

benevolent comprehensive universalism, which comprehends the whole human race. But if any thing yet farther be necessary to remove from Jesus the suspicion of enthusiasm, we need only refer to the plan which he had proposed to himself, and accomplished.

THE PLAN OF JESUS.

JESUS had the design to make the whole human race happy by means of a moral religious institution. It was designed for universality, and is adapted to this.—To any such design, embracing the entire human family, no philosophers of antiquity had presumed; they much rather always had before their eyes, their fatherland, and their people. From this it is quite obvious, that Jesus was the greatest and most extraordinary spirit that ever has lived upon earth. But was he also a divine messenger? An evidence of this is, that this design of Jesus indicates such talents, as Jesus could not have attained unto without peculiar co-operation, and a particular influence of God. This design supposes, namely, 1. *The greatest wisdom and the most penetrating understanding.* This is manifest from the choice and nature of the means by which Jesus would make the human family happy, namely, by forming a popular religion, which associates in itself all that the most cultivated human reason acknowledges in re-

ligion, and teaches a morality which contains nothing frivolous or eccentric, but that which is most conformable to human nature, and the forming it to moral perfection. But such wisdom and profound knowledge of human nature, as Jesus hereby manifested, we not only do not find in any other philosopher of antiquity, but even Jesus could not have attained unto this eminence through natural forming. For the nation among which he was born and brought up, was given over to the most gross theoretical and practical errors; in youth he had an employment which pressed down his spirit; he enjoyed no particular instruction, and grew up in a region which even among the Jews was reckoned one of the darkest. Under these circumstances, he could not have become the wise man he was, had not God enlightened him.

His design testifies, 2. *The greatest strength and constancy of soul.* Jesus desired to overturn superstition and the vice of his age, and to enlighten and ennoble the whole of mankind. What a prodigious undertaking! besides, what insurmountable difficulties were to be overcome! How firm the Jews cling to Moses, and the heathen to their idolatries! not even would the Apostles lay aside their prejudices, and enter into his higher ideas; still less could he influence the mass of the people. He foresaw that his powerful enemies would soon lay hold on him, and put him to death, and also that he would be taken away from great undertakings, before any thing considerable could have come to pass. Never-

Nevertheless, his plan, which, under these circumstances, every other man would have given up, he followed unshaken and steadfast. But whence this strength of His soul? It was not the wild fire of the conqueror, but the circumspect activity of an enlightened understanding. Neither his education, nor greater rank, nor the possession of important power, nor a fortunate beginning, could give him this strength. Only the thought, that it was a concern of God which he undertook, and the lively consciousness of divine assistance, could produce in him this courage. He must know that God could carry out his work, in defiance of all hindrances. His plan demanded,

3. *Unbounded goodness of heart, and the greatest benevolence towards the whole human race.* His love embraced the happiness of all men, and was unbounded. He not only manifested it in life, but made immeasurable love to the human family the foundation of his moral doctrine. The Jewish nation was wholly estranged from this love of mankind. They hated and despised all other nations; and also no other nation had ever raised itself above their egotistic patriotism. — This benevolent heart Jesus could not possess of himself, according to the situation in which he became possessed of it; it must have been a gift of God, who by him would carry out the high design of making happy the human race.

Now, as Jesus, according to the usual course of nature, and his situation, could not possibly possess these extraordinary qualifications; we must con-

sider his qualifications, and his completed moral formation, as an especial gift of God, and him as the extraordinary instrument of the divine purposes. See S. 294, Handbuch der Dogmatik von Dr. Bretschneider, Erster Band.

JESUS A DIVINE TEACHER.

Christ appeared and restored the living free spirit of religion, and in higher power and pureness. He trod in the footsteps of Moses, as announcer of the divine truth, as the former of a worship in spirit and in truth.

But in him how much higher and more independent this striving after truth appears. By Moses the mythic covering had been cast away, but Christ raised himself above symbols, in peculiar free thoughts, trusting to the peculiar power of the truth.

Man himself can now soar up to the throne of God; no temple, no sacrifice, no ceremony can any longer hinder him in the worship of the Most High. Here we see the human spirit, first, in the world's history, arrived to *the perfect consciousness of itself and its high dignity*, here it first learns to feel itself as a *son of God*, and as capable to resemble its heavenly Father. In Christ himself, as the *first born son of God*, human dignity appears in its true excellence, and in this deification of man, and incarnation of God, all problems and riddles were solved. Till then the world could not attain to the true religious life, as humanity was not yet complete in itself, as it was yet sunk in the

service of sensuality and sin. In Christ, the pure *divine understanding*, the truth disclosed itself in its entire purity and clearness, in its unfathomable depth and fulness, and in him as the brightness of the divine glory, appears the highest freedom and completion of human morality, without spot, weakness, or sin. The popular limitation hitherto, in the view of God and the world vanishes with the symbolical covering. He teaches that God is not the God of the Jews only, but the Creator and Father of all, who embraces with paternal love the whole world. And therefore the kingdom of God is not the property of one people, but all nations of the earth : the bond of love shall embrace all upon earth, and unite them into one family of God. Not with servile fear, as to a punishing judge, shall man draw near to God, but with filial confidence, as to a living forgiving Father. The freedom and spiritual dignity of man have been restored. To man has been set a higher aim than the political earthly relations imply. Our walk and our reward are in heaven, and in heaven the enigma of our being is to solve itself. No longer blood flows an atonement of sins, the penitent sinner bends himself lowly before the holy but gracious God ; in faith he receives the pardon of his sins, and the Spirit of God replenishes the amended with new purer inclinations.

Such Christ not only teaches and manifests, but lives and does, and partakes of in the most lively manner ; he demonstrates even the highest love to man, and the highest obedience towards

God, and he places himself toward him as his Son, in whom he is well pleased; he ties among men the bond of love, he unites them into one family of God, whose head he has become. He places before them the highest pattern, and gives them the power to approximate the same. And whilst he does not free them wholly from the burden of sinfulness, nor impart to them the full power of that virtue which was in him; yet he fills the dejected with holy confidence through which the conflict with sin can succeed more and more. Whilst he knits them to himself and takes them into his fellowship, at least he allows men to participate in faith and in the hope of his peculiar glory and consummation, and in the delight of God. In this faith all fear of the wrath of God evanishes, he forms the reconciliation between God and man. And this he accomplished by his death, in which he manifested the highest moral glorification, the highest love, and the highest obedience, and sealed the covenant which God had concluded between him and them,* S. 118. Ueber Religion und Theologie, von Dr. De Wette.

* Learning, or the progress of inquiry, has confirmed and established the orthodox views on the subject of the Atonement, as we learn from the following statement. Paul at 2 Cor. v. 21, and Gal. iii. 13, has taught very plainly a substitution or real atonement of God, and *τὴν κατὰ λαγὴν λαβόμεν* in the 11th verse of the 5th chap. of Romans, can in no case denote a change in the dispositions of men, also a subjective or symbolical atonement, but plainly represents the atonement referred to as somewhat objective: Thus we must coincide with the latest interpreters—Reiche, De Wette

The whole history of mankind, even that embellished by the poetic art, hath furnished no similar example, of one so entirely pure and sinless, so uniform in all situations and relations, and of such moral elevation, as that which shines before us, in the simple and artless narratives of the Evangelists: many even of the enemies of Christianity have conceded this in ancient and modern times. Who does not know the writing and the place where Rousseau has acknowledged it with such noble warmth? and who does not find irresistible the conclusion which he has drawn there on the credibility of the Evangelists, from the physical and moral impossibility of the invention by them of such a character?

In the character of this Jesus, there is found united all, wherewith, according to our moral feelings, we must ever combine the character only of the noble. In his life we see realized the highest conceivable ideal of every perfection of the mind and heart. No human virtue has been which his actions have not somewhere set before us in the most engaging living example, and in the most gentle form besides; then the events of his life appear to us in a light, through which the good man feels himself constrained to no less than devout admiration, and often even the wicked to unwilling acquiescence. Yet this admiration has then first

Fritzsche, Tholück, Dahne, (*Entwicklung des Paul lehrbegriffs*, S. 134) who, in their interpretations, recognize an atonement of God, S. 147, *Der Brief, an die Römer, auslegt von Dr. A. L. G. Krehl. Leip. 1843.*

reached its highest measure, when one has looked back upon it more exactly, according to the source from which each particular action and feeling of Jesus did spring; or has been made acquainted with the prevailing principle which guided him in all his particular actions, and which animated all his sayings. This was no other than the nicest or most lively feeling of duty, arising from the holiest veneration of God, and grateful love to God, and which stood, besides, in the closest union with his faith in God, and with his trust upon God. His sole endeavour was to do his duty, and to perform it on that account, as God desired it of him, or as he had considered that as the will of God which the occasion demanded of him. On every occasion the first thought was this only, what he should do, what for him was duty in regard to the will of God; when conscious of this he needed no more another impulse to do that which he had recognized as duty. Thus each of his actions sustained withal a religious import, as with each he combined the thought of God, or acted ever only, in unmoved looking up to God: so confirmed in him was this disposition of mind, when he entered on public life, that it was become for him a real want, or as he once expressed it in company with his friends, it was become his meat to fulfill the will of his Father, or even to do that only which he recognized as the will of his Father. S. Ueber Behandlung die Haltbarkeit und der Werth des historischen beweises fur die gottlichkeit des Christenthum, von Dr. Plank.

Thus he stands there, in calm greatness, worthy of astonishment, unparalleled among men, not wholly known, different from us, (for the like only knows and understands itself,) incomprehensible and inexpressible,—and yet again, so near, so related, that all the good believe that they recognise in him their friend and brother, yea, their earlier inner self. The passionate as well the mild, the manly as well the weak-hearted, the spiritually enthusiastic as well the quiet discreet thinker, the young man, and the grey-haired man and woman—all find in him somewhat corresponding, so exactly agreeing to them, and their individuality, that each takes him for a pattern to himself. And yet, who might say, he was of a passionate, or an exceedingly soft, or predominant manly, or surpassingly weak character? He is all, and yet nothing defective. So one can ascribe to him no particular temperament; neither the choleric, nor the sanguine, nor the melancholic, nor the phlegmatic. For in his character is that marvellous proportion, that right symmetry, which raises him to a normal man, a pattern for all,—a proportionate forming of all the powers of the soul, which excludes every partiality. The heart and understanding, reflecting contemplation and movement of the will, word and deed stand in those fair beautiful relations as in none of us, with whom the one ever surpasses the other. “Strength with mildness, wisdom with power, goodness with severity, in him are united in the fairest harmony.” We might be as he, but none of us are it. We look upon

his peaceful elevation of soul, and it moves and raises us above our little cares and interests. This sublimity, this self-complacent spiritual repose, in which yonder mild seriousness resides, which the truest love accompanies, is perhaps the main and complete expression of his being. In him there is a sober calmness ; a similar feeling must have seized them who knew and saw him, as we have, when in the more calm hour of the morning, we enter alone into a great Gothic cathedral. In this hall is the breath of God. The holy is calm, elevated. In him there is somewhat so searching, that when we meet his eye, and when he does not speak, (and how expressive is his silence !) we bear not his look, awed as before the view of God, when he places us at the judgment-seat, and yet somewhat so mild, good, and friendly to man, that we might disclose to him our whole heart, trust ourselves wholly to him alone. Our human enthusiasm strives after a high, and always has in itself more or less of the restless intoxicated passion, and diseased excitement. Jesus stands aloft. His spirit lives in the atmosphere of the heavens. There is nothing of the stirring in his inner nature ; no sparkles of mere witty flashes, no blinding flashes shine forth ; in him we see one great, uniform, and mild light—a sun which shines and warms. No trace of melancholy ; his grief is great and noble ; no peculiar uneasiness of the mind, yet much less a dissatisfaction with himself and his destiny ; but one of an ever clear conscience. The abiding tone of his soul is spirited repose, peace and

joyfulness in God. Page 96, *Anleitung zur Mittheilung der Religion*, von F. Busch, Pastor zu Nordheim. Hanover 1835.

JESUS THE PERFECTION OF PIETY.

LUTHER was great as a poet and an orator, but with all these talents, would not have become the restorer of the faith, without that inner conflict of the mind, without that burning thirst for grace, which drove him to dig up again the closed source of the doctrine of justification.

But now, in the most full and highest sense, Christ belongs to this class of natures, (the exclusively religious.) So strong and perfect also in him was each peculiar power of the mind,—thus when we view him, it appears he accomplished the conformably great in doctrine, discourse, even in invention ; thus one must wonder at the ready tactics of his procedure, the heroic courage of his conflict. It has fallen to no one yet, to ascribe to him the nature of the philosopher, the orator, or poet, or even a sharing moreover, of these natures, which now and then realize themselves in objective performances of a particular kind. For upon none of these performances, not even upon them altogether, rests his peculiar dignity ; but this establishes itself only in the inner relation of his mind towards God, in virtue of which he could say : the “ Son does nothing of himself, but only what the Father shews

him ; I and the Father are one ; no one knows the Father but the Son, and no one can come to the Father but by the Son." Here the love was for Jesus the full satisfaction ; In this most pure harmony of the mind, no inclination was fixed upon particular forms of art, science, &c. ; the only inclination in him, was that, which, as belonging to the nature of humanity, cannot even be wanting to natures full of heart, to impart a " nature homogeneous to itself, to stream forth his happiness upon as many as possible ; whereby his last aim was not, as with the philosopher, the statesman, the forming for himself an objective work, the forming an exposition of a system of doctrine, the founding of a society with certain forms ; but all this should serve as the means to the last end ; to extend his inner life to the inner life of all. P. 118, *Zwei Freidliche Blatter*, von Dr. David F. Strauss. Altona, 1839.

JESUS IS THE WONDERFUL.

THE miraculous concerning Jesus is he himself. —His pure and bright holiness, an object of imitation and emulation for minds of genuine human disposition. His surety, that the salvation, namely, a true well-being for the souls of men, before and after their separation from these mortal bodies, is attainable. His perseverance to influence and re-model the entire outward condition of public life, through the medium of appeal to the popular understanding, without the influence of

power and artifice. His voluntary offering himself up, in reliance upon a Divine teaching of the human race, when that teaching was to be very gradual. To exercise this feeling, in the midst of the menacing dangers of life, and even through the manner of resigning his youthful life to diffuse over susceptible minds the determination to a similar right condition and elevation of mind. The appearing of such a spirit in a human body, is in itself a miracle. And the efficacy from the short existence of this individual, an efficacy, the like of which never was before, namely, he elevated from beneath, to a likeness of himself, the portion of his cotemporaries susceptible of morality,—they by actions, true to conviction, endured onward to the death of the cross—and they thereby exhibited the right condition of the mind as possible for human power; also he transformed them, by means of obscure men, into a society distinguished by a wholly new bond of union, and yet ever increasing in numbers, though persecuted by pagans and Jewish priests,—this is the miracle which, associated with the person of Christ, has not a likeness in the history of man besides.—P. 12, *Das Leben Jesu, &c.* von Dr. H. E. G. Paulus. Heidelberg, 1828.

On the preparation of Jesus to his employment of teacher, we find no accounts in the New Testament, and one sees from Luke ii. 46, &c. only so much that Jesus unfolded early extraordinary abilities, and was well acquainted with the writings of the Old Testament; an acquaintance frequently

manifested, as appears by his discourses recorded in the Gospels, and, according to Matthew and John, Matt. xxii. 32—36, John x. 33, &c. he even surpassed the Jewish Rabbins. Hence, when the Jews say, John vii. 15, Jesus had not been instructed in the Scriptures, they would only mean to say that he was no Rabbi by profession. Whilst the New Testament says little on the subject, there has been no lack of suppositions. The Socinians believe, that Christ, before his entrance on his office, during the fast of forty days, was carried up to heaven and instructed of God; an opinion which is entirely without foundation.^a Another supposition, which Celsus of old brought against Origen, and Bahrd has renewed, (*die Bibel in Volkston*), allows Jesus to have been taught in Egypt, and learned in the Greek philosophy of Alexandria, an opinion for which neither dogmatic nor historic grounds declare. Luke ii. 51 seems to be against it. Before one could believe that Jesus had been formed in the synagogue which the Alexandrines had at Jerusalem, we must be made believe, and contrary to fact, that Nazareth had not been the retreat of his early youth. His manner of teaching was in conformity with the genius of Palestine, and according to Acts of the Apostles, vi. 9, lxxv. 5, xxi. 20, the Alexandrines at Jerusalem had declared themselves against Christianity. Others,

^a See Mosheim, (*diss. de raptu Christi in cœlum*) also: *diss. ad John iii. 13, et in specie de raptu Christi in cœlum ante susceptum munus propheticum*, by J. C. Bauer. Gen. 1663.

(des Cotes, *schutschrift fur Jesum von Nazareth*. Frankf. 1797, S. 128), would rather hold he was a disciple of the Sadducees, as he, according to Matt. xv. 3, 13, rejected the traditions of the Pharisees. But as he attacked the Sadducees as well as the Pharisees, as he held, not as the Sadducees, only the writings of Moses, but the whole Old Testament, for divine, and was persecuted by the Sadducees. Acts iv. 1, &c., xxiii. 6, &c., this supposition, in like manner, is very improbable.

Another opinion was held by the older deists, and has been again advocated by modern scholars, that Jesus was formed in the schools of the Essenes, but it is easy to show that this opinion also is a mere conjecture. For, if many likenesses are found between the institutions of the Essenes and the first Christian church, at least at Jerusalem, (according to Eusebius, the Essenes were Christian monks, *Hist. Eccles.* 22, 17,) yet the arrangements of the church of Jerusalem were not by Jesus himself; Jesus had been educated at Nazareth, in the house of his parents, (Luke iv. 16, xxiv. 2, 51; John vii. 1—5,) without having frequented the schools of the Jews, (John vii. 15; Matt. xiii. 55.) Jesus taught a providence and the resurrection of the body, the Essenes a fate and no resurrection; Jesus blamed the strictness of the rest of the Sabbath, the Essenes praised this strictness; Jesus declares himself (Mark vii. 18,) in a very liberal manner upon the difference of meats; the Essenes used only water, salt, bread, and hyssop; Jesus permitted use of oil, (Matt. vi. 17, xxvi. 6, 7; Luke vii. 38,) the Essenes

rejected it ; Jesus laid little stress upon fasts, (Matt. xi. 19 ; Mark ix. 14, 16,) the Essenes a very high value ; all this, and much more, makes it certain that Jesus was not a disciple of this school. He appears, much more, to have been a pupil of his peculiar spirit, and the extraordinary endowments which had been given him. Hence, we must so much the more believe his testimony of himself, that he had received his doctrine from God, and that it had not been imparted to him by man from without. P. 246, Handbuch der Dogmatik, von C. G. Bretschneider. Zweiter Band.

Another learned person closes an important disquisition on the same subject with the following weighty observation : “ But as every such derivation of the peculiar character of Jesus from this or the other school, presents inexplicable difficulties, so it is impossible to trace his peculiarity from any school of the east or west. Hence it is as inadequate to trace the forming of Jesus from the means of forming in his time, as to wish to create from his time, his creative nature, changing the institutions of the world.” P. 63, Das Leben Jesu, von Dr. Hase. Leipzig, 1833.

We have thus considered the person of Christ as it has been manifested after a human manner ; and under every aspect this sublime person presents marks of the superhuman and divine. All this schools and prepares us for receiving those exalted conceptions of his nature, which the Scriptures declare, when they say, “ The Word was made flesh.” John i. 14, &c. &c. &c.

ON PROPHECY.

PROPHECY may be considered as a spiritual miracle. Now miracles are in the range either of the corporeal or spiritual world ; and hence the old dogmatic theology distinguishes miracles of power and prescience. The former are called miracles in the strict sense, the latter, and with which we have to do, they call prophecy. Prophecies rest on the belief, that God can produce an influence on the human mind, and when God has produced this influence on the part of him who is the subject of it, there is a twofold process—the receiving the Divine communication, (revelation,) and the announcing of the same, (the prophecy.)

But what would God impart ? That naturally which the human mind had not already, which is concealed from it. Religious prophecy implies the foreknowledge of future matters divinely imparted ; it is a foretelling of the future, which has for its aim the announcement of the Divine counsel, and of pure religious truth generally. One easily discerns that it has to do with the eternal ideas of religion ; it supposes not only the inspired mind, but must also produce an inspiration. Hence the poetry in connexion with prophecy. The origin of pro-

phesy is to be traced from the true divine revelations, which we read the Patriarchs had before and after the deluge. This opinion rests on the most ancient history. In the course of time this most ancient faith in prophecy died away in certain nations, and was succeeded by faith in Oracles. But as to its origin among the heathen, we do not require to say much. It suffices to shew, that the biblical prophecies are entirely of another kind than divinations, and the oracles of other nations, and that they have not arisen from superstition, nor from any imposture, nor from the desire of knowing future things, nor from natural sagacity or chance, but have descended from divine revelation.

In the Scriptures divine prophecy is always contrasted with the oracles, not only of idolaters, but also of false prophets, who feigned themselves the ambassadors of the true God. And indeed, prophecies attributed to vain deities who know nothing, and can do nothing, and those derived from the true God, who discerns all the future as if present, and can reveal matters, are totally and essentially different.

First, between these there is a very great difference in external adjuncts. In the sacred books, not only all prophecy in the name of false gods, but all divination, which was made by art from omens and prodigies, is forbidden, under penalty of death. That only which is free from superstition is approved of.

The prophets of Jehovah were not confined to a

certain place, as the prophets of the Greeks to Dodona, Delphis, and Delos ; neither did they depend on certain seasons of the year, nor were they seized with fury, but they simply learned the future from God, and the matters which they learned, they spake and committed to writing.

The prophets were not conciliated to utter their oracles, as the authors of the Gentile oracles, by gifts and presents, but they prophesied for the most part uninvited,—yea, often contrary to the wishes of both princes and people; nor did they take a reward. Often they were requited with persecutions, chains, prisons, and the punishment of death, Isa. v. 19, 28, xiv. 22, xlix. 7—13. Micah ii. 11, iii. 5—12. Jer. xxvi. 1—24, xv. 10—21, xx. 1—5, &c. Neither were they like false prophets, the instruments of princes and magistrates, by whom the people were turned according to the wishes of these.

Oracles and diviners of every kind had their believing cotemporaries, but, as in progress of time, the vanity and deceit became more and more manifest, they lost credit, and fell into oblivion.—Plutarch de defectu Oraculorum, vol. ix. p. 298—385.

But our prophets experienced their cotemporaries incredulous, and obtained faith after their death, when they could not any longer deceive. For when the prophecies, in a succeeding age, were fulfilled by the events, it became manifest that these could not have proceeded from men left to themselves, but must have had God for their author. In progress of time

this became so manifest, that even many Gentiles acknowledged the truth of the Biblical prophecies, and, forsaking the oracles of the gods, passed over to Judaism. *The day which effaces the comments of opinions confirms the judgments of nature.*"—Introduction in *Libros Sacros veteris Fœderis in Epitomen redacta*, page 275—6, Dr. Jahn. Vienna, 1814.

And here I would submit to the consideration of the reader, the evidence for the divine origin of the Scriptures, which arises from the truth, that Jesus is the Messiah. The argument consists of two particulars: the one is, that Jesus was prophesied of; the other, that he realized the prophetic character of Messiah. To illustrate these particulars,

1st. There are predictions in the Old Testament relative to the Messiah. The following are the passages usually alleged as predictions concerning the Messiah:—Gen. iii. 15; xii. 2, 3; xxii. 18; xxvi. 4; xlix. 10. Deut. xviii. 18. Ps. ii. Ps. viii. Ps. xxii. Ps. xl. Ps. xlv. Ps. lxix. Ps. lxxii. Ps. cx. Hos. iii. 4, 5. Mich. iv. 1—8; v. 1—7. Hagg. ii. 6—9. Zach. ix. 9, 10, 11, 12, 13; xii. 10—14; xii. 7—9; Mal. iii. 1—4; iv. 1—6. Isaiah ii. 1—4; vii. 14—16; viii. 23; ix. 1—6; xi. 1—14; xl. 1—11; xlii. 1—4; lii. 13. Chap. liii. Jer. xxxi. 31; chap. xxiii. 1—8; chap. xxxiii. 14—22, compared with 2 Sam. vii. 16. Hosea iii. 5. Amos ix. 11—15. Joel iii. 1—4. Zeph. iii. 9—20. Zach. viii. 1. Daniel ii. 44 vii. 13, 14, 26, 27. It has been alleged these pas-

sages predict, that the Messiah should spring from the family of David, be born of a virgin at Bethlehem; that he would form a new religion, and for all nations; that he would be rejected, be put to death for the sins of the world, and that he would rise again.

The usual way by which to ascertain this matter, is a critical examination of the passages which have been alleged as predictions concerning the Messiah. We are saved this labour, because, in the judgment of the learned, this matter is acknowledged as settled in favour of the Christian argument. And what renders this judgment peculiarly valuable, is, that it has been made at the end of two great investigations of this question, the one in England, the other in Germany. See *Geschichte des Englischen Deismus*, von G. V. Leichler, Dr. der Philosophie. Stuttgart, 1841. In this state of matters, the late advocacy of the mythical view on this question, by Dr. Strauss and B. Bauer, can be considered in no other light, than an attempt to revive an exploded hypothesis.

The recognition of this matter by the learned as undoubted truth, is thus stated by Dr. Bretschneider:—

“It has been settled as no longer questionable, that there really are predictions in the Old Testament of a great, divinely sent One, a Saviour, (מָשִׁיחַ) of the family of David. He sometimes has been represented as an auspicious being, introducing the golden age with universal peace; sometimes as the former of a new religious economy, who would ex-

tend the theocracy, (the knowledge and worship of the one true God,) and the divine law, to all nations, and be the author of a new spiritual life. (Isa. ii. 29, ix. 2—7, xi. 1—16, xlii. 1, lx. 1. Jer. xxiii. 1—8, xxxi. 31—33, 14, &c. Dan. vii. 13—23. Mic. iv. 11, v. 1. Hag. ii. 6. Zach. ix. 9. Mal. iii. 1. If this had not been the case, it could not be explained, how the expectation of a Messiah among the Jews could have become so firm and so universal. Also Jesus has declared the existence of such prophecies in the Old Testament. John v. 43—46. Luke xxiv. 44, 47.

Lately this has been acknowledged,^a and hence to the proofs from the prophecies of the Old Testament, another turn has been given. It has been conceded that there are Messianic prophecies in the Old Testament, but yet that these predictions have given no references to the individuality of the person of Jesus." S. 298, *Ersten Theil. Handbuch de Dogmatik, von Dr. Bretschneider. Leipzig, 1838.*

In Germany, however, belief did not stop here, "yet already a more believing science has begun again to defend the precise foretelling and the exact fulfilment," p. 92. *Hutterus Redivivus. Leipzig, 1842.*

A peculiar feature, the theocratic dress distinguishes many of the prophecies relating to the Messiah,—because of this an obscurity hangs over these prophecies. But this peculiarity is in unison with the conduct of providence, in the matter of prophecy

^a See mainly C. F. Ammon's *entwurf einer Christologie des A. T. Erlangen, 1796.*

in general, according to which prophecy is obscure until it has been made clear by the completion of what was predicted. On the design of providence in this matter, see p. 463, vol. i. the *Four Gospels Translated, &c.* by Dr. G. Campbell. Ed. 1807.

The other particular of the argument is, that Jesus realized the prophetic view of the Messiah.

This is illustrated by pointing out the particulars in which Jesus fulfilled the predictions concerning him. But of this labour we are saved, as there is a concurrence among the learned here also.

That Jesus is the finisher of all the earlier as well as later revelations, is the prevailing view in the New Testament. A conviction as to the truth of this matter, has been felt with singular coincidence among all classes of theologians, foreign and home, catholic and protestant. Hess: *von Reiche Gottes*, 2, Bde. 2 Aufl. 1796. Herder: *von Erloser der Menschen, &c.* 2 Bde, Riga, 1798. B. Fabric in der *discours preliminaire* 185, und Tome i. p. 189, l. c. Horne a. a. C. i. 363, II. 719—723. Henkes *Magazin* III. i. S. 168. Tholuck (*desen. Apologetische Winke* U. S. W. s. 37) und Umbreit in der *Zeitschrift: Theologischen Studien und Kritiken*, B. 1, heft 2, Hamb. 1828, S. 330. Hence the studies of expositors of the Bible in late times have been very properly and zealously directed to the elucidation of this matter. Professor Fleck in his learned work: *de Regno Divino*, Leip. 1829, has mentioned the most important works on this sub-

ject. See also Ueber Jesus und dessen person und Amt nach der meinung der alten Kirchenvater in Henkes Magazin U. S. W. B. III. St. i. S 109—252, St. 2, S. 389—454, S. 33, S. 455—506. Alterthumer und Messias der Hebraer von Dr. B. Schmits 1827. Besides are, 1. Die religion der Apostel Jesu Christi aus ihren Urkunder dargestellt von Bohme 1829. Das Leben Jesu, von Dr. Paulus. Der Religions Glaube der Apostel Jesu, von Dr. Matthai, 1829. Christliche Apologetik von Dr. Sack, 1829. Christologie des A. T. von Dr. Hengstenberg, 1829. Kritische Geschichte der Religions ideen des, Testaments von Dr. Gramberg, 1830. Die Propheten des alten und Neuen Testaments von Dr. Koester, 1838,—der prophetismus der Hebraer von A. Knobel, 1837. See Die enge verbindung des alten Testaments mit dem neuen von Dr. Hartmann, p. 732.

OF THE SENSE IN WHICH THE PROPHECIES
RELATIVE TO THE MESSIAH EXPRESSED IN THE
THEOCRATIC DRESS HAVE RECEIVED THEIR
FULFILMENT IN JESUS.

That not only the general religious hopes of the prophets, but also their particular theocratic expectations, to which the Messianic also belong, have found their fulfilment through Jesus Christ, is the fundamental doctrine of the Christian church, which

we hold fast. But when a comparison of the hoped for with the fulfilled, causes us to see an important difference between these, the question arises, in what sense and manner has this come to pass—a question for the Christian equally important as interesting. A short account of same may have its place here ; to treat it fully belongs to the biblical critic.

First of all, the declaration requires to be put forth as undoubted truth, that Jesus has united his entire plan to the general religious hopes of the prophets. The prophets, trusting firmly to the power of truth, had expressed the expectation, that at a future period, all nations would worship God, regulate and lead their life in conformity to his will ; the religious moral knowledge, which, through the Divine Spirit, had been established in Israel, would spread itself everywhere ; from Israel the light of truth would go forth upon all nations and enlighten the entire of humanity. This prophetic hope was that which Jesus was sent of the Father to fulfil. Hence it comes to pass, that the plan of Jesus must have been of an essentially religious moral nature. On this point Jesus has expressed himself with peculiar precision. He denotes it as the design of his appearing to testify for the truth, *i. e.* to operate by teaching for the true and the good, (John xviii. 37 ;) he considers it as his province to manifest the name of God to the world, *i. e.* to spread the knowledge of God among mankind, (John xvii. 6, 26 ;) he names himself the light of the world which is come, that none may remain in

darkness. (John ii. 12 ; xii. 46.) Yet quotations are almost unnecessary ; all the discourses of Jesus belong to the department of religion and morality, and together conspire to testify, that his plan was an entirely religious moral one. In like manner, it is easy to show, that his plan, conformably to the general prophetic expectations, was of an entirely universal nature, must embrace the entire of humanity. Upon this also, Jesus explains himself very precisely. All men should be delivered from error and sin, and brought to truth and piety. (John i. 29 ; 1 Tim. ii. 4.) To all nations shall repentance and the promise of the pardon of sin go forth. (Luke xxiv. 47.) The Gospel should be preached to all the world. (Matt. xxiv. 14 ; xxvi. 13.) Hence the disciples receive from their Master on his departure, the commission to go into all the world, to teach and to baptize all nations. (Matt. xxviii. 19.) This universality of the plan of Jesus exhibits itself in the purest and most perfect way in John and Paul.

Now by this we gain the historical point, from which the fulfilling of the peculiar theocratic expectations through Jesus, must be apprehended. According to this measure of his universal religious moral plan, Jesus could wish to fulfil only those of the theocratic hopes, which were of a religious moral nature, and admitted of a general application to all men. But the earthly political hopes, which could not suit his plan, he would not realize in the sense in which they had been expressed by the prophets ; to these he must much rather give a higher

and more general acceptance, and in this acceptance only could he desire to fulfil them. Without this acceptance, one could bring even him into contradiction with himself, which, in connection with his divine clearness of mind, is quite inconceivable, and can have no foundation in the Gospels when properly understood.

Jesus found himself called to realize the theocratic hopes of the prophets, which had a religious moral import, and admitted of an application to all men. If we consider this according to its principal features. The prophets had,

(a) Prophesied, that, at a future day, Israel would depart from his perverseness, return to Jehovah, and entirely amend. Conformably to this, Jesus calls upon Israel to amend, he longs for a change of mind for the better (*Μετανοία*), and a full moral transformation, a new birth (*Παλιγγενεσία*). Wherefore he commences his ministry with the call *Μετανοεῖτε, ἥγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν*, Matt. iv. 17), (to perceive this had been granted already to his forerunner John,) (Matt. iii. 2; Luke iii. 8), and he puts forth the demand, that any one to have a part in his institution must be born again, *i. e.* must have resolved with himself to undergo an entire religious moral transformation. The prophets had,

(b) Foretold in figurative language, Jehovah would sprinkle clean water upon his people, as a visible sign of their reformation, and would purify them from all impurity, *i. e.* immorality, (Ezek. xxxvi. 25), or he would at a future period open to them a fountain for sin and uncleanness (Zach. xiii. 1). Conformably to

this prophecy, John the Baptist used baptism, which Jesus retained, (John iii. 22; Matt. xxviii. 19), hence he designates it *λουτροῦ παλινγενείας* (Tit. iii. 5), and the discourse is of one being born again of water, (John iii. 5). The prophets had,

(c) Promised, Jehovah would pardon his people, their past sins, when they would repent and amend, and would punish them no farther. Jesus appears to fulfil this prophecy also, for he teaches that in his name repentance and remission of sins should be preached, (Luke xxiv. 47), hence baptism has been connected with the pardon of sins, (Acts ii. 38), and it is designated the baptism of repentance, to the remission of sins, (Luke iii. 3), inasmuch as there is combined with it the moral amelioration. The prophets had,

(d) Expressed the expectation Jehovah would at a future period pour out his spirit on his people, and then all would become inspired and divinely enlightened like his prophets. This prophecy was fulfilled in the ministry of Jesus.

Jesus promises the divine Spirit, (Luke xi. 13; John xx. 22), and awakens in them an evident divine inspiration, which expresses itself in religious songs of praise, (Acts ii. 10, xix. 6). His spirit shall enlighten and guide them to all truth, (John xvi. 13), then they are taught even of God, (John vi. 45), and have no more need of the law as a director, but have such an one in the Spirit of truth ruling in them, (Rom. viii. Gal. v. 16.)

Finally, The prophets had prophesied, that at a future period, their people would be made perfectly righteous, free from sin, and holy. Hence Jesus

and the disciples demand, that they should be perfect and holy as God is, (Matt. v. 38, 1 Peter i. 16), that they should practise the good continually and fully, as it becomes them in the new institution, (Rom. xii. 2, Gal. vi. 9), and they teach that the members of it had been made righteous and holy, (1 Cor. vi. 11,) and children of the light, or a kingdom of the light, *i. e.* being a society where the true and good prevail, and must continually prevail, (Eph. 8, viii. 1, 1 Thess. v. 5, Rom. xiii. 11.) On this account, they designate the members of the institution *oi áγιοι*, saints, Rom. i. 7, xii. 13, xv. 25, xvi. 2, and would be designated as a holy priesthood, 1 Peter ii. 5. Jesus therefore assigns to himself the task, to lead to the religious moral state prophesied of by the prophets, but naturally in an extent which corresponded to his plan. What therefore the prophets had hoped in a theocratic particular sense, and had prophesied first of all only of Israel, that Jesus would, uniting it to their general religious hopes, place in far greater extension, namely, on his work relating to mankind. He adhered firmly also to the religious moral expectation of the prophets, according to their contents; but gave their fulfilling far greater compass, than the words of the prophecy first of all imported. Meanwhile, the germ of this generalizing consisted in the prophetic hope that at a coming period all nations would submit themselves to the dominion of Jehovah, and become united with Israel; Jesus required only to remove from it the theocratic particular feature in connection with the universal religious

hopes of the prophets, but therewith to bring them, into accordance with his universal plan.

On the other hand, Jesus found himself not called upon to fulfil the theocratic hopes, which had an earthly political import, in the acceptance in which they had been expressed. For his plan was one universally spiritual, which neither included earthly sensuous interests, nor admitted of an earthly political limitation. On that account, he gave to all such expectations a higher and more universal acceptance, to realize them in this filling up. We may consider this also according to its principal distinctive features. The prophets had,

(e) Expressed the expectation, that Jehovah would free his people from the earthly political misery into which they had been brought by too powerful enemies. Jesus fulfilled this prophecy, but, in a higher sense; he saw the Jewish and Gentile world under the dominion of error and sin, also in religious moral misery, and he found himself sent to effect the deliverance therefrom. In this sense he denotes himself as the Saviour who is come to save the world, (John iii. 17; iv. 42; xii. 47. Matt. xviii. 11,) and expresses himself very plainly on the manner of the deliverance. He wills to free from the dominion of sin, (John viii. 34), to destroy the works of the devil, (1 John iii. 8), to dedicate men to the good, (Rom. vi. 17; Tit. ii. 14), also to remove them from the kingdom of darkness into the kingdom of light, (Col. i. 13.) The prophets had prophesied, (f) Jehovah would unite himself again with his people

when they had amended, would dwell in their midst, and no more give up the theocratic relation. In a higher sense, Jesus fulfilled this prophecy also. He found humanity in a state of estrangement from God, which consisted in their being given over to sin, and he felt himself called to carry them back again to God. He reconciled man to him, from whom he had disengaged himself, (Rom. v. 11 ; 2 Cor. v. 18 ; Col. v. 20.) He procured for men access to God, (Rom. v. 2 ; Eph. ii. 18.) He brought them into an intimate relation with him, or made them to become children of God, who are made happy by a trustful confidence in their heavenly Father, (John i. 12 ; Rom. viii. 14 ; 1 John iii. 1 and 2.) All should be one with Christ, even as he is one with the Father, (John xvii. 21.) The prophets had declared, Jehovah would make his people exceedingly happy, and indeed in an earthly sensuous point of view, when he would have redeemed them and united them again with himself. To impart such happiness Jesus did not find himself called ; much rather he often says to his own, that they would have to endure much tribulation here. That happiness which he will produce is rather of the spiritual kind ; for it consists in the most intimate fellowship with God, (John xvii. 22,) which would have an imperishable endurance, (John iii. 16 ; v. 24 ; viii. 51 ; xx. 31. 1 John v. 13.) It is the *ζωὴ αἰώνος*, Jesus conceives this happiness in a more pure, spiritual sense, (Matt. xxii. 30.) The passages in which he appears to promise an

earthly happiness, (Matth. viii. 11; xix. 27; xxvi. 29,) are not to be understood literally. "The impossibility, that such was the mind of Jesus, is obvious from John xviii. 36; Luke xvii. 20. From the spiritual promises, (John xiv. 2), and the spiritual ideas of Jesus, (Matt. xxii. 30)," p. 190. *Biblische dogmatik Alten und Neuen Testaments von Dr. De Wette.*

Finally, the prophets had prophesied generally, the re-establishment of their nation to a mighty state, which would continue as an outward association on earth in imperishable splendour for ever. This expectation again Jesus realized in a higher more spiritual way, whilst he formed a religious moral invisible society, inwardly bound together through unity of divine faith and a purer striving, which increases gradually, and, first, shall attain unto completion in this life. Of course one cannot observe the origin and spreading of same; for it acquires its existence in the invisible life of the spirit, (Luke xvii. 20;) yet the contending with evil is a mark of its existence, (Matt. xii. 28.) He has no political objects, as he is not of this world, (John xviii. 36), and he gives in it no outward distinctions of rank, as in an earthly political society, (Matt. xx. 25.) The outward, in general, is unessential, whereas the pious, the feeling divinely given, pleasing to God, is the principal matter, (John iv. 21, 24. Rom. xiv. 17.) Hence they constitute together the society of Jesus, who have turned to God, and his Son, and truly adhere to

them in faith and in life. And this explains how their discourse can be sometimes of a present, sometimes of a future kingdom. Religious moral truth works gradually, and draws one after another to itself, until at last it would prevail over all.

In designation of this union, he retains the expression given under the old theocracy, kingdom of God, (*Βασιλεία του θεου*), or kingdom of heaven, (*Βασιλεία τῶν οὐρανῶν*) though he sets it forth not so much as a state of God, but rather as a family of God. This appears also from many other kinds of expression. The head of the old association of God is called Lord, King, (*מֶלֶךְ*), that of the new Father, (*Πατήρ*). The members of the one were called servants, *i. e.* subjects of Jehovah; those of the other, children of God, (*υἱοὶ του θεου*); the relation to God of the members of the old association, is the fear of Jehovah, (*יִרְאַת יְהוָה*), the relation of those in the new association, is the childlike believing confidence, (*πιστις*.) or the love, (Matt. xxii. 37.) The chief duty in the one is the righteousness, (*צְדָקָה*); the first duty in this is the love, (*ἀγάπη*.) All these expressions were chosen in conformity to the apprehension of the divine association as of a state of God, or a family of God. The completion in this sense of the earthly political expectations, Jesus extended to all nations.

After the preceding, we are prepared to suppose in what manner Jesus would have fulfilled the

Messianic expectations of the prophets. They intimate, that, at a future period, a ruler, furnished with most eminent spiritual gifts, and virtues adapted to government, would govern righteously and happily the re-established theocratical state. Jesus found himself commissioned to realize this hope in his person, but only in conformity to his entire plan, also in a higher sense than the words of the prophecy purported. Very often, in plain terms, he declares himself the promised Messiah,—to the Samaritan woman, (John iv. 25 ;) to the person born blind, but who was healed, (John ix. 35 ;) to the high-priest who adjured him if he were the Messiah, (Matt. xxvi. 63.) He praises Peter, who, by inspiration, had declared him to be the Son of God, (Matt. xvi. 17 ;) he applies to himself the phrase significant of Messiah—Son of Man. He even answers the question in the affirmative, if he was the king of the Jews.

In like manner, he declares plainly, that he would not be a king in the earthly political sense, as men had expected of him. He does not refuse to pay taxes, (Matt. xvii. 24 ;) he desires that the Jews should pay the taxes demanded of them by their sovereigns the Roman Cæsars, (Matt. xxii. 21 ;) he would not take upon him to settle a litigation concerning property, (Luke xi. 13 ;) he withdraws when men would make him king, (John vi. 15 ;) also he declares that his kingdom is not of this world, besides, has no earthly political tendency, (John xviii.

36.) He also foretells the destruction of Jerusalem, and the Jewish commonwealth, (Luke xix. 43,) which plainly proves he had not the design to bring the Jewish people to the earthly happiness hoped for from the prophets.

He will be a king much rather only in a religious moral point of view, *i. e.* the former and head of a religious association, the members of which should acknowledge him as their Lord, and adhere to him in faith and life. This he explains explicitly in the passage, John xviii. 37: I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. All the rights which he claims to himself hence extend only upon the deportment of the religious moral. He designates himself as the Lord of the Sabbath, (Matt. xii. 8;) he reforms the service of the temple, (John ii. 13;) he enjoins on his followers the accustomed fasts, (Matt. ix. 14;) he assumes the power to forgive sins, (Matt. ix. 2.) All his discourses are of religious moral import. Also Jesus could not otherwise realize the idea of the Messiah, without falling into opposition with his great religious plan.

Neither, after all these facts, can it be doubted that Jesus saw in himself and his forming, the fulfilling of theocratic expectations, yet, in another sense, than, first of all, their expression by the prophets purported. Indeed he was clearly conscious of the more profound idea lying in the prophecies. Now this idea was no other than the thought, that

the affair of God would overcome all opposition, and would attain unto universal prevalence, it gains a place only in the divinely inspired mind. The evil believes not in its truth—and it is of divine origin, or a revelation of the spirit of God, in reference to the future, of the divine upon earth. By it also were the divinely inspired and divinely enlightened prophets penetrated, and guided to the general religious hopes which come forth as dim forebodings in the prophetic spiritual life. But according to the natural theocratic point of view, they mingle with these certain earthly political expectations, which hindered the elevation to the pure idea. But in so far as the divine revelations have not respect to the earthly sensuous relations, but belong to the spiritual range of ideas, Jesus could not recognise in the theocratic phraseology of the prophets upon the future, but only in the divine idea, the eternal counsel which God had conceived in respect of his business, and had set him to accomplish.

Conformably to this, Jesus must have felt himself commissioned, in order to the realizing of this divine counsel, wholly to exclude from his plan, the realising of earthly political hopes, much rather to unite same to the general religious hopes of the prophets; and therewith give them a religious moral character. He also comprehended the idea in which all the prophetic hopes rooted, he purified it from all which dimmed it, and he realised it in himself and his forming; for in it only he recognised the divine counsel which he was sent of the Father to carry

into effect.—*Der Prophetismus der Hebraer. Erster Theil. S. 338. von Dr. Knobel. See S. 276, Weissagung und Erfüllung im alten und im Neuen Testamente, Erste Hälfte, von Dr. Hoffmann. 1841.*

Now, since He was born, and appeared, who fulfilled the prophecies in the highest and noblest sense, so the mind, when it has once believed in God and Providence, cannot but acknowledge a divinely ordered connection between the prophecy and the fulfilment. *Handbuch der Dogmatik. Erster Band. S. 300. von Dr. Bretschneider.*

ON MIRACLES.

CHRIST is the highest revelation of God, and miracles were natural and necessary accompaniments of this divine person: and whilst the miracles of Christ bespeak their divine character, by their beneficent nature; their want of conformity to the laws of nature is no real ground of objection, because, whilst miracles imply a new evolution of the power which created the world, and produced the present laws of nature, they also imply a diversity from these laws. *Grundlehre d. Christl. Dogmatik*, von Dr. P. Marheineke.

On the subject of miracles, there is the believing view—and there are unbelieving theories. According to the believing view, the miracles mentioned in Scripture, were real divine facts. The science on which the belief in miracles rests, consists of two particulars—a philosophical and historical ground. The philosophical theory favourable to the belief of miracles, teaches that miracles are possible and credible—the historical ground is—that the gospels contain a real and well attested history. The following is the true philosophy on the subject of miracles. “If the creation of man was an act that was worthy of the divinity, it was worthy on account of its ob-

ject ; and if other miracles tend to the same great object, they surely were not excluded by that primary miracle, with the beneficent purpose of which they are in harmony. Is there any reason which can be urged, *a priori* to shew, that a power which operated once, is therefore never to operate again, and that it would be unworthy of him who surrounded his creatures with so many means of increasing happiness, and endowed them with faculties of progressive advancement in knowledge, to give them, when a portion of that progress was completed, a revelation of truths of a higher order, by which they might become still more wise and happy ; and if it would not be unworthy of him who loved mankind to favour them with such views of his moral government of the world, and of the futurity which awaits them, as might have this salutary influence, it could not be unworthy of him to sanction his revelation by displays of extraordinary power that might be sufficient to mark the high authority from which it came." Inquiry into the Relation of Cause and Effect, p. 522, by Dr. Thomas Brown. At p. 518 he says.—“ When we first heard of the fall of stones from the sky, there was considerable slowness to admit the fact, and this slowness, in such circumstances, it will be admitted, was accordant with the spirit of sound philosophy. But after the concurring reports of many credible witnesses, have we remained incredulous, because a meteor so very strange, may never have come under our own observation ; though for year after year, in every

season, and in every seeming variety of heat, and light, and moisture, we may have been most watchful observers of all the changes of the atmosphere? There is not a philosopher, whatever theory he may have formed of their origin, who is not now convinced, that such bodies have truly fallen on the surface of our earth: and why is he so convinced? it is because the extraordinary fact, which has probably never come under his own observation, has been attested to by many witnesses able to form a sound judgment of it, and having no motive of interest to give a false report. But the power that is capable of working miracles, is a power that must be believed to exist, as truly, as the power, or combination of powers, in the upper regions of the atmosphere, by which we suppose the aerolite to be produced. The event which we term miraculous, if there truly be such an event, is as natural a result of his operation, in particular circumstances, as the aerolite of the rare combination of circumstances, in which the peculiar atmospherical phenomenon had its origin. If the testimony of many sage, and disinterested witnesses be capable of proving the one, it is equally capable of proving the other."

The philosophical theory implied in the preceding statement supposes—1. The personality of God—2. That God may produce a miracle—3. It recognises the inductive reasoning,—a species of argument at the root of all the modern discoveries in physical science, and which applies in like manner to the

department of theology—see a Discourse of Natural Theology—by Lord Brougham, 3d edition, 1835.

The other ground on which belief in miracles rests, is the historical. According to this the gospels were written by those whose names they bear, by eye-witnesses, or the companions of such, and who were of downright integrity, and inspired. The first of these positions is one of the most certain facts, and has been established as such in connexion with the most searching investigations. This matter is strikingly referred to in the following passage.—“For the last eighteen hundred years, men were so well disposed to respect well attested historical documents, that the gospels have been universally acknowledged in the church as authentic. It is but lately the custom has begun to construct history, not from historical dates, but from philosophical theories. In conformity with this, it has been maintained that the gospels first appeared only in the second century. Such results deserve not refutation, for they have no other foundation than the fancy of this or that other new modish theological fop. What, in the judgment of men, has been considered a real historical foundation, for eighteen hundred years, must be considered so now, else we must strike history out from the map of the sciences.” S. 180, *Historisch-kritische Einleitung, &c. von Dr. Guericke* 1843. See also on this subject—*Einleitung* by Neudecker, which gives the entire literature of the question—also *Die Geschichte des Lebens Jesu*, vol. i. by Dr. von Ammon.

The credibility of the Evangelists rests in general on two grounds, which are, that they not only had it in their power to know the truth, but were also sincerely disposed to record it. The following is the argument on this particular:—The authors of the New Testament were for the most part eye-witnesses of the facts which they relate, as Matthew, John, Luke, in the Acts of the Apostles—or they had intercourse with trust-worthy eye-witnesses, as Mark and Luke. Also the Apostles proved themselves free from credulity,—Jesus reprov'd them often for their unbelief; and on his resurrection, as circumspect men, they doubted until they were convinced by the most certain proofs. They were not enthusiasts, who would have allowed themselves to be deceived, for they would not have been so timid on his imprisonment and death; also in their narratives concerning the character of Jesus, they could not have disowned the character of enthusiasts. The doctrine of Jesus, which they put into his mouth, has much rather such a clearness, excellent truth, and internal evidence, that enthusiasts could not by any possibility have made their master express himself in this manner, if he had not really done so; and what they narrate of the actions and fortunes of Jesus, is for the most part so circumstanced, that it only required a sound mind, and ordinary attention, not to have been deceived. That they did not intentionally disfigure the truth, is clear from the stamp of truth which their writings bear. They manifest themselves throughout honest narrators;

they report their own failings, weaknesses, and inconsistencies, and as, at the beginning, they did not understand many things in the instructions of Jesus, and were blamed by him, Math. ix. 34, xii. 24, xi. 19 xvi. 1—4, xxvi. 69, Mark, vi. 49, viii. 11—22; they by no means conceal the prejudicial judgments of the enemies of Jesus upon him, they relate how many enemies he had, and how often he found no faith. They do not adorn their narratives, but let the facts speak for themselves; and they add nothing with the view to produce faith, or to meet possible objections. They relate, with few exceptions, only that which they could know, and whereof they were eye-witnesses, and their frequent variations from each other in little matters, show plainly, that they did not write by common concert. Still less may the suspicion of fraud fasten upon them, as they had not the smallest earthly benefit from their adherence to Jesus; by their adherence to him, they subjected themselves to suffering and disgrace. They were able and disposed to narrate the truth. We are compelled therefore to conclude, they have narrated the truth. S. 345, Handbuch der Dogmatik von Dr. Bretschneider, Erster Band. 1838.

The argument here is greatly confirmed by circumstances in connection with the Apostle Paul.

THE TESTIMONY OF THE APOSTLE PAUL.

This indeed has given no direct proof for the divinity of the work of Jesus, but yet an indirect,

whilst it is wholly adapted to confirm the conviction, that in the life of Jesus, no deceit, no falsehood was discoverable, and that the Evangelists, in their statements of the unusual and miraculous, which Jesus had done, or which befel him, have narrated truth. That testimony goes first of all upon the truth of the account given in the gospels of the life and actions of Jesus, and thereby upon the divine credibility of Jesus and his work, and must therefore be of the greatest importance to us against the lately made attempts to change the facts in the life of Jesus into myths, as the Epistles of Paul are the clearest of the testimonies to Jesus, and when the forming of Christian myths cannot be expected to have taken place.

Had it been possible at any time to discern Jesus as an impostor, this must have been possible to the Pharisees and Scribes. Had they known Jesus to be an impostor, none of these could have become a zealous Christian : Paul became a zealous reverencer of Jesus ; the Pharisees and Scribes must therefore have failed to discover a fraud in the life of Jesus, in particular, in his resurrection ; consequently to a moral certainty, no fraud can have been in Jesus.

The Pharisees and Scribes among the Jews could know at first what the case had been with the actions, and fortunes, and particularly with the resurrection of Jesus. Their hatred and particular interests spurred them on to strive after the discovery of a fraud ; composing, as they did, the upper class,

all the means to come at the truth were in their power ; and from the corrupted Judas, they could know the secret mystery of the society of Jesus, and after their preparations they must have been informed particularly in the truth in the resurrection of Jesus. Had it been possible to find a fraud in Jesus, it must have been found by these most bitter enemies of Jesus.—But had they found it, it could not have remained unknown to the Apostle Paul ; for he, when a young man, was educated and formed at Jerusalem, and belonged to the sect of the Pharisees. He was perhaps even an eye-witness of the crucifixion of Jesus ; and appears, at least, before that time, to have been at Jerusalem. With his burning zeal for the Mosaic law and the Rabbinical traditions, a matter which so much concerned his party could neither have remained to him indifferent nor unknown. And this is the less likely, as he had so much the confidence of his party, that they commissioned him on the affair of the inquisition against the Christians at Damascus. Had Jesus been known as an impostor to the Sanhedrim and the Pharisees, Paul must have been fully informed concerning it. But had this been the case, either Paul would never have become a Christian, or he must have been a bad man, who, whilst he had known Jesus as an impostor, yet formed himself to his party, as he hoped to be able among them to arrive at his views of profit and honour, better than with the Pharisees—yet this supposition is wholly untenable. For we not

only know the Apostle as a noble man, but he had all he could even seek for among the Christians, far better and more certainly among the Pharisees. Honour and profit he need not seek from a party which he then averred openly to join, which reckoned in its ranks none of the high and the powerful, these were only among the Pharisees. These used him already on important business, and he had reason to expect a great reward when he should have executed his commission. Did he seek riches? The Christians were poor, lived in the enjoyment of a community of goods, were despised and persecuted, and then stood in danger of being wholly suppressed. Did he seek influence? would he play a part among the Christians? How could he expect this with the poverty and oppression under which this party groaned? and how dared he hope, that he, their bitterest persecutor, would then receive among them trust and influence? And had he not already among the Pharisees all which he could desire or hope for among the Christians? It is quite inconceivable, how, on the coming forth of a party founded in fraud, Paul had faith to combine his fortunes with theirs, and could for them make sacrifice of the certain advantages he had in hand. But had he from hurry and thoughtlessness even done this, he would at least not have continued a Christian, but must soon have withdrawn himself again from this oppressed party. For instead of all advantages among the Christians, he reaped trouble, danger, disgrace, the sure expectation of a

violent death, and often the ingratitude of the Christians. 1 Cor. iv. 9 ; 2 Cor. xi. 23 ; Phil. iii. 7, 8 ; Gal. i. 15, 16.

But when a Pharisee he became, and ever after continued a zealous Christian ; thus neither to his party, nor to the Jewish government, nor to any one, was it at any time possible to discover a fraud in the actions and the doctrines of Jesus. And farther, when Paul everywhere in his Epistles associates such extraordinary veneration with the day of Jesus, and has such elevated conceptions of his person, as one can receive only from the account in our gospels concerning Jesus, so that narrative concerning Jesus must contain the truth. S. 320, *Handbuch der Dogmatik*, von. Dr. Bretschneider. Erster Band.

But the testimony of the Apostles has another property which gives it the highest conceivable credibility,—it is inspired testimony. The impossibility of conceiving this property as wanting to the apostolic testimony is strikingly set forth in the following passage. “From all that has been said, I cannot help concluding that, if these men were impostors, agreeably to the infidel hypothesis, they were the most extraordinary the world ever produced. That they were not philosophers and men of science, we have irrefragable, I had almost said, intuitive evidence ; and of what has hitherto been found invariably to mark the character of fanatics and enthusiasts of all religions, we do not discover

in them a single trace. Their narratives demonstrate them to have been men of sound minds and cool reflection ; to suppose them deceived in matters which were the objects of their senses ; or, if not deceived, to suppose such men to have planned the deception of the world, and to have taken the method which they took to execute their plan, are alike attended with difficulties insurmountable: the Christian hypothesis, that they spake the truth, and were under the influence of the Divine Spirit, removes at once all difficulties, and, in my judgment, for I have long and often revolved the subject, is the only hypothesis which ever will, or ever can remove them," p. 106. *The Four Gospels, with Preliminary Dissertations*, by Dr. Campbell, vol. i.

The aforesaid science, which supposes miracles are possible, credible, and well attested, is in connection with such exegesis as implies belief in miracles as real divine facts. On the connexion between science and dogma, see. S. 691. *Das Leben Jesu* von Dr. D. F. Strauss, Zweiter Band.

There are unbelieving theories on the subject of miracles—the naturalising and mythical—these rest on a philosophy which denies the possibility of miracles. This tenet is most untenable. The holders thereof assume the matter to be proven. They reason from *a priori* grounds, contrary to the inductive method, the only mode of reasoning which deserves the name of argument. The author of the naturalizing theory, Dr. Paulus, has maintained the genuineness

and authenticity of the gospels.^a This should have led Paulus to explain the miracles as real divine facts, but his philosophy, which denies the possibility of miracles, prevented this. And, in conformity with this philosophy, he formed the naturalizing system of exegesis,^b the design of which is to explain away the miracles, and to account for them from natural causes.

^a *Skizzen aus meiner Bildungs—und Lebens Geschichte zum andenken an mein 50 jähriges jubiläum von Dr. Paulus*, S. 140, Leip. 1839.

^b Dr. Paulus of Heidelberg invented this system, to account for the miracles, independently of a divine agency, as we learn from a letter to Dr. Geddes, in which he intimates, as to the nature and origin of this system.—“Accept my select chapters of an introduction to the New Testament—also part 1st of my Commentary on the New Testament. Indeed I could wish that, by your kindness, these books should become known in England. For by these works I have tried to invent a system of exegesis on a merely historical foundation, and without the fear of that heresy which might be charged upon it; but even what are called possibilities, it would seem should be set forth concerning matters which, though proceeding from the ordinary laws of nature, many too hastily consider to be miracles, from this cause only, that from fear of being accounted heretical, but few dare to lay before the public natural histories, *Τῶν φυσικῶν*, physiological and psychological causes. The explanation of a certain possibility, though it has not set off to a hairbreadth, the matter done, shows certainly that a miracle of real name, i. e. a matter done by all the force and concurrence of nature plainly not possible, is by no means to be presumed as having taken place.”

Memoirs of the Life and Writings of Rev. Alex. Geddes, LL.D. by Dr. J. M. Good.

The loose and uncritical manner which distinguishes this system of interpretation, is seen by the way in which Dr. Paulus explains away the miracle of the resurrection of Jesus. Contrary to the Scripture, which says, Jesus died,—Dr. Paulus says, Jesus only fell into a swoon: and whereas the Scripture says, Jesus rose from the dead by an immediate act of divine power, “whom God raised up,” Acts ii. 24,—Dr. Paulus says, he recovered from the swoon, and thus arose from the dead, only in the ordinary providence of God.

The unfounded and merely conjectural nature of this exegesis is well exhibited in the following passage.

“When Jesus cried with a loud voice, he yielded up the ghost,” Math. xxvii. 50. But that Jesus had really expired, appears to me most certain. For there were many things which would have exhausted his strength, the watchings, or his having been so long awake, (xxvi. 30,) the injuries (xxvi. 67, xxvii. 28.) The most acute pains, by his being fastened to the cross so many hours; the wound by the soldier, who pierced his side, which must have caused death, (John. xix. 34,) for since blood and water flowed from the wound, that the pericardium was broken, even boys in the healing art know, the necessary consequence of this was, that life became extinct, (see Gruner de J. C. morte vera, non synoptica), wherefore I think, that they who, to avoid the miracle, have said Jesus was not dead, but only seized with a fainting like death, are guilty of preferring a mere conjecture to a real fact, and have been most

infelicitous in their exposition. (See *Bibl. Dogmatik*. S. 219, de Wette,) for though Jesus had been oppressed with fainting, how, unless supported by divine power, could he go forth in his entire strength, having left the sepulchre, (xxviii. 9, 17,) in such circumstances the members of other mortals have become exceeding sick. See more of this in *Commentary on John*, Dr. Fritzsche, *Evangelium Matthai*, &c.

The system of Dr. Paulus has been rejected very generally by his countrymen. It is now considered antiquated. See *Preface to Leben Jesu*, by Dr. Strauss, 1st edit. vol. i.

The other system on miracles is the mythical. This system—treats the Scripture narrative of miracles not as authentic histories, but as mythic poetical and moral fables—having their origin in ideas rather than facts; expressing a religious faith rather than a historical reminiscence.

Dr. Strauss, the great modern advocate of the mythical theory, has gone over to a more believing view on the subject of miracles.^a In reference to this, has

^a Dr. Strauss has embraced the view on miracles, according to which they are accounted for by animal magnetism. The untenableness of this theory has been illustrated by many writers—Dr. Ammon, at S. 247 of *Die Geschichte des Lebens Jesu*, Erster Band, has pointed out the fallacy of this view in the following passage.—“But there is not the least historical trace that Jesus was in possession of this electrical magnetic power. The traces of his corporeal individuality still extant, indicate not an overcharged,

been said, "What a recantation in scarcely two years." *Literarischer Anzeiger*, No. 12, S. 91. 1st, The mythical interpretation has been given up by the learned as untenable. When treating of the system of Strauss and his school, a distinguished author says, "An interpretation of the dogmas of Christianity, in opposition to their plan and historical acceptance, is neither true nor ecclesiastical. Nevertheless, the results of investigation on this subject have been—religion has been acknowledged to be the blossom of all life; Christianity has been estimated the solstitial point of a divine universal history; and the mind, directed to a more profound meaning of the doctrine of the church, than the modern exegesis has sanctioned," S. 32. *Evangelische Dogmatik* von Dr. K. Hase. Leip. 1842.

2d. That judgment of learning which has rejected the mythical exegesis, has embraced another, even that of the early reformers.

On this return to the faith, which has taken place

but a tender, nice, and sensitive temperament. The healing of the sick person at Capernaum, Matt. viii. 5, which might be tried to be explained on that principle, was done by him not in a moment of excitement, but of the most perfect calmness and presence of mind. There is no sign of a bodily touching on the part of Jesus, by a rubbing of the diseased person, and the precision with which he promised the gift of healing to all his disciples, Mark xvi. 17, (among these surely were many incapable of producing electrical influences) proves that the physical healing, through the power of the Word and the Faith, is the only way by which the naturalist can account for the miracles of Jesus.

in Germany, a distinguished author says —“ Amid the various strivings after truth, we are able to discern one rather universal character, which distinguishes the exposition of scripture—a *theological*”—according to this direction of mind, which is the prevailing, there is the disposition to reject every explanation which savours of the mythical sense, and to pursue such exposition as tends to exhibit the Scriptures as wholly divine; and the views set forth by this exegesis have been designated “the renewed orthodoxy of the church.”^a Die Geschichte der heiligen schriften neuen Testaments von Dr. Reuss, S. 270. 1842.

^a I cannot, says Dr. Neander, agree in opinion with those who think, this new creation, should be a repetition only of that which was in the sixteenth and seventeenth centuries; and that the whole dogmatik system, and the entire manner of considering divine and human things, must be returned to as it was then. With my whole heart I subscribe what my late honoured and learned friend Steudel has so admirably said, which is peculiarly adapted to our times, and worthy the attentive consideration of young divines:—“But that is even the right and the only pre-eminence of the one truth, to prove its value victoriously amid all the changes of the form.” Yes, what is connected with the forms of human information, goes the way of all flesh as these change; but the word of God, which ever endureth, is destined in its ever renovating power, to make that all things would become new, S. 12. Geschichte der Pflanzung und Leitung der Christlichen Kirche durch die Apostel von Dr. A. Neander, 1838.

^b On interpretation, see the comprehensive and learned work, Sacred Hermeneutics Developed and Applied, by Samuel Davidson, LL.D. Edin. 1843.

3d. According to the mythical exegesis, faith is incompatible with science. The later exegesis has proclaimed anew, the union between these.^a They who, notwithstanding the aforesaid facts, stand by the speculative philosophy and exegesis, shew themselves wanting in the true spirit of philosophy—readiness to follow truth,—and can be viewed in no other light than the prejudiced supporters of an exploded hypothesis.

^a Union between faith and science is the result of correct views as to the province of reason in relation to divine revelation—as the disunion of these is the result of incorrect views on this subject. Reason has the right to judge as to the claims of the revelation to be divine, but when satisfied as to the soundness of the evidence, it has no farther right, but must interpret the revelation according to the principles of a sound exegesis, and the dogma arising therefrom, the reason, is, to receive on the authority of the divine testimony—erroneous conceptions as to the province of reason in relation to divine revelation, have done much injury to theology. The thoughtful reader will find some admirable remarks on this subject, in Preface to Four Gospels—translated from the Greek by Dr. G. Campbell, vol. i. Edinb. 1807.

INTERNAL EVIDENCE OF CHRISTIANITY.

INTERNAL EVIDENCE, OR CONFORMITY OF SCRIPTURE WITH WHAT REASON REQUIRES IN A DIVINE REVE- LATION.

1. REASON requires of divine revelation, a progression from small beginnings to completion. As revelation is an education of the human race, so, as all education, it must have a commencement and completion, and the revelation must have manifested this progression, when we should acknowledge it for true and divine. Hence it would appear to us as only the more undoubtedly divine, the more we recognize its progressive forming and design as founded in fact.

The aim of this revelation can be no other than to produce the living knowledge of the religious ideas, and thereby a religious life.

2. Of the true religion, in conformity with its designs, we must require, that it form a church, that is, a religious association, which exhibits in its practice the idea of the kingdom of God, (communion of saints.) For the revelation must be pro-

mulgated from its historical centre, as the doctrine or faith of the church, and have been brought to mankind, and have so enlivened the mind, that it produces a religious life. Now the church is the medium to preserve, to bear, to spread the revelation, and to bring it to universal authority. But as no church can arise without it have a historical centre, from which it goes forth, and to which it has its hold, so the completed revelation would not be, even, could not be a bare ideal doctrine, but it must close in a completed personality, as its historical centre, and be verified by the same.

3. Revelation, in respect of its destination, must be designed, not for one age, and not for one people only, but for all times and for all nations, and its precepts must be adapted to observation every where upon the earth. For when God found a revelation necessary, so he must also, in virtue of his goodness and righteousness, will to impart it to all men. One revelation, conformable to all nations and all times is possible, as human nature every where has the same spiritual powers, and the same moral wants.

4. In respect of the destinies of the completed revelation, as it is designed for the whole of humanity, it is required that it should spread itself in speediest manner possible ; also that it has been given to a place, at a time, in a language, and among a people, whereby it is possible that it can spread itself easily and rapidly over a great portion of the earth, particularly can spread to the cultivated na-

tions, through which it would be brought with their cultivation in the surest manner to the uncultivated nations.

5. The revelation, as a moral institution of God, requires to be introduced and extended by moral means only, so that compulsion has been put neither on the reason, nor the freedom of the will. Hence only the influence of teaching and enlightened example, but not the sword, need serve the introducer of divine revelation. For compulsion, in order to conviction, is always a confession of the weakness, which cannot unfold the power of truth.

6. Farther, the oral discourse of the interpreter of the revelation, as delivered to the men of his age, must be preserved for posterity in the form and mein in which it was laid before his hearers, and in order to this, it must be consigned to writings, as only the written tradition can secure itself from the disfigurements, omissions, and additions to which oral tradition is unavoidably exposed, when it passes through many generations. The more the written tradition limits itself barely to narrate what the expounder of the revelation declared to his cotemporaries, the less they mingle the reports of their particular judgment, the more surely could the after world judge concerning what the expounder of the revelation announced—the more would it be found the medium to ground their faith historically on the interpreter of the revelation,—a faith which was little assisted when one had nothing more than the naked system, apart from all historical accom-

paniment. To feel the entire importance of such historical relations, one need only suppose, that we had not the writings of the New Testament, but only the bare knowledge of the apostolic faith.

7. But when it should happen, that the records of the revelation would be neglected, and these even so far contaminated with errors, that they could no longer accomplish their end, so Deity, who cannot give up his designs, must bring about a restoration and purification of the revelation, and raise to eminence the documents of same from their concealment.

8. Finally, in respect of the effects, which the completed revelation shall have, as well upon particular men, as upon all nations, who have come to a knowledge of it, the reason must demand the following. It must cause and advance to religious knowledge, elevate powerfully the direction of the will upon the good, awaken and form the feeling of the perfect, and elevate to certainty the hope of a happy life after death. For the ennobling and making happy of the human race, must be the object of any extraordinary information which the wisest, holiest, and best imparts. The political effects of the revelation, or its influence on the outward condition of the people, must be generally advantageous, in a measure to which no other causes contribute. Hence it must strengthen the foundations of all political and civil weal, extend a reasonable freedom, as it is conformable to the dignity of man, condemn tyranny, and the slavery of

particular casts, infuse justice and obedience to the laws, and, finally, form peace and concord among the nations, and unite them into one family. Such a beneficent and reasonable influence a revelation must have, which we should derive from the wisest Lawgiver, and the Father of all men and people, the God of peace and righteousness. But it is easily understood, that on a review of the effects of the revelation, we should well distinguish the revealed doctrine itself, from the human additions and consequences which man has combined therewith, and are not to impute to it that, which error, prejudice, and abuse of the truth produce.

IN THE RELIGIONS OF THE OLD AND NEW TESTA-
MENTS WE SEE REALISED WHAT REASON RE-
QUIRES OF DIVINE REVELATION.

1. WE look upon the entire range, and find that in the time of the Patriarchs was given the knowledge of God; by Moses, the knowledge of the divine law; through Christ, the knowledge and certainty of the eternal life. We look upon the outward religious society,—in the patriarchal time it comprehended one family—through Moses, one people—through Christ, all nations. The kingdom of God appears at first like a grain of mustard seed, laid in the circle of pious families, then budding and growing to the life of one people, and, finally, spreading its branches over the earth, and embracing mankind.

Thus the nature of the matter has followed wonderfully the developing progress of the three principal ideas of the religious life. It begins as the instructor of the child, with precept and prohibition from authority. But after that, through the invention of writing by letters, it was impossible to confine and to perpetuate the teaching word ; so the divine law came by Moses, appearing, to be preserved from forgetfulness, in the form of the law of a nation or kingdom, yet not separating the duties of virtue and the duties of law, but supporting both upon the same positive authority. As the moral forming must first begin by hindering the rough outbreaks of impulses, so the law, in respect of the commands of duty, is mainly prohibitory, and the prohibition is far more prominent than the commandment, first going forth only thereupon to accustom the rough minds to reciprocal justice, where it estimates an eye for an eye, a tooth for a tooth. From like grounds, and as the feeling for the absolute good could not yet have existed, the law entered not as a moral but as a positive institute of the Lord of the nation and the land, hence also holding forth only sensuous motives to obedience, namely, earthly punishment or reward. The idea of God, before the faith only of families, now became national faith, preserved through a sensuous worship, and the theocratic form of the commonwealth. Thus Moses united closely the ideal of religion with the political life, and thereby secured to it endurance and influence. How efficacious this means was,

the still enduring power of his institutions over the sons of Israel show.

In such a commonwealth, all political measures must naturally be viewed as from God, the Sovereign Lord of the nation, how little soever, according to our ideas, they are worthy of God ; hence the censure is only from misunderstanding of the matter, when men would find unworthy of a revelation, the political drapery in which the religion of the theocracy appears. Without the theocracy Monotheism would hardly have become the religion of a people. Without it Christianity would hardly have given it. At the time of Moses Christian perfection could as little have become the property of mankind, as the philosophy can be the property of boyhood.—The prophets following upon Moses were not bare predictors of the future Christ, but also the instruments to the continued forming the ideas of God, law, and virtue. But the conception of a kingdom of the dead remained yet unsettled.—Finally, Christianity loosed the ideas of God, and the laws, from the national form which they had had in Mosaicism, and placed both in full clearness ; God as the most perfect Spirit, the Father full of love for all nations, the law as an effluence of his holy and good will, as good in itself, and the unalterable rule of all moral nature, to be obeyed from moral motives, (childlike obedience.) From the national God he was now the God of mankind, the neighbour, before only one of a people, was now every

man; the virtue, before, servile obedience to the positive laws of a superior Lord, became now the free willing offering of the heart to the acknowledged good. The worship of God, before united closely to a holy time, now became associated with the time of heaven, which encompasses all nations, and pointed to the sanctuary of the heart.—But this progression of the teaching revelation is now so conformable to the nature of man, that we therein find a strong, perhaps the strongest, if not the only proof, that the Holy Scripture contains the history of the true revelation. But now therewith is confirmed besides, the truth of the Christian revelation, as the last link of this history.

It is quite obvious Christianity accomplishes that which should be demanded of the last revelation which should complete all. As already stated, it must make the idea of the eternal life the conclusion of the revelation. And thus it is, namely, the idea of salvation from death to eternal life, which, as the principal conception, pervades Christianity. It teaches what neither Jews nor Greeks believed before, that the man, after death, separated from all connexion with the earth, comes to heaven, to God, to an eternal life, (*Zoe αιωνος*).^a To proclaim

^a A distinguished author, in the dedication of his work to one who had travelled in the Holy Land, says:—"You, my more than paternal friend, went a pilgrim to that land where our Lord in the flesh once walked, and you have prayed at that holy grave, from which a new life is come upon our

this life, to bring to it, is Jesus come into the world; his death is the insurance of the freedom from the death of hell, (*Θανατος*),^a and of the certainty of the eternal life, and his resurrection and ascension is the evidence and exemplar of it. So Christianity stands there as the more worthy key stone of the sacred temple of religion which God builds to himself in the souls of men, by means of the revelation fraught with instruction, and in this connexion it can appear to us nothing other than a divine institute; for either a divine education of the human race has not been given, or we must acknowledge the history thereof in the series of the Biblical revelations.^b

2. There is also in Christianity the second requisite which reason demands. On this, however, is to be observed, that the remark has not reference to forms terrestrial globe." *Evangelische Dogmatik*, von Dr. K. Hase, 1842.

^a In the deliverance from death to an eternal and happy life, by Jesus Christ, the centre of the whole is the atonement of Jesus, as we learn from the following Scriptures,—Matt. xx. 28. Mark x. 45. Eph. i. 14. Col. i. 14. Gal. iii. 13. Rom. iii. 24. Tit. ii. 14. 2 Cor. v. 18—21. 1 John ii. 2. The ideas of redemption and atonement therefore, are properly held to be the centre of the Christian dogmatics. P. 284, *Das Christliche im Plato und in der platonischen Philosophie*, von Dr. Ackermann, 1835.

^b "The resurrection of Christ, considered in connexion with its circumstances, is a manifest work of providence. Christianity, not after its nature as the perfect, and, in itself, true religion, but after its manifestation, rests upon the resurrection,—Christianity has been victoriously introduced, and the church established upon the grave of the Raised again. P. 217, *Das Leben Jesu*, von Dr. K. Hase, 1840.

of religious fellowship, which arose at a later period, and are corruptions on the primitive institution ; but the idea of the church and the kingdom of God so much spoken of by Christ and the Apostles, whose high excellence shines forth not only from its nature, but also from the comparison with other religious societies.

3. But that the Christian revelation is destined for all nations and times, not only Jesus gives us to understand, but the Apostles yet more plainly teach it ; it follows also from that which we are taught in Scripture concerning the person of Jesus, his salvation, and his eternal kingdom, this appears still farther from the fact that Christianity completes the whole education of the human race to morality, and that it leaves no spiritual want unsatisfied, whose appeasing should make another revelation desirable. With justice, therefore, the New Testament, Heb. i. 1, places the Christian revelation as the last.

But the Christian religion is designed not only for all times, but nations. Jesus assures us of this when he calls himself the light of the world, and has been so called, commands his apostles to initiate his disciples through baptism, and declares that his reverers would congregate from all regions of the earth, (Luke xiii. 28—30.) The Apostle also declares this, 1 Tim. ii. 4, Tit. ii. 11, Eph. ii. 11—22, Coloss. i. 20, 23, 1 John ii. 2, and, finally, it shines forth from the condition of the Christian religion, which represents all the favours of God through Jesus Christ, as universal benefits, makes

universal benevolence a duty, unites all men into one family, and is altogether so constituted, that it can be understood and observed by all men. For it is no artificial system ; there needs no learning in order to understand its dogmas, no unusually lively and soaring imagination, but every man of sound mind can understand its dogmas, at least so far as it is necessary to his amendment and satisfaction, the so simple and affecting manner of the statement of the doctrines of religion in the New Testament, particularly in the gospels, is such as to suit the abilities of the unlearned and even uncivilized. —The Christian religion does not prescribe any thing which could not be observed by all nations, and under all climates. There is nothing in it adapted to any particular climate or place, no fasts, no pilgrimages to holy places, no divine service in one holy city, or one temple, John iv. 21—24, no sacrifice which would lay waste poor countries, no appointed purifications. It prescribes only baptism and the Lord's Supper, two rites which are simple, and could be observed in all places of the earth. Hence we find Christians under all zones, whilst other religions have remained peculiar to certain climates. But Christianity, in fine, is adapted to be a universal religion, as it accords with every form of civil government. It is not a religion barely for democracy, aristocracy, or monarchy. But it has the simple command : Let every one be in subjection to the powers that be. See in Allgemeine Kirchen

Zeitung, 1833, a treatise on, Was enthält die schrift über die Doctrin, vom gottlichen Rechte der regenten ?

4. Christianity has, with rapid strides, approximated this purpose, and in 1800 years has spread itself upon all parts of the earth. Never has a religion flourished among so many nations, so different, so formed, and far removed from each other, as the Christian. It has produced Christians in all parts of the earth, and under all climates, and incalculable has been the progress of this religion in modern times, particularly in America.*

* We may compare upon this, the accounts of Missionary and Bible societies, and the excellent work, "Tabellarischen Abriss der vorzügl. religionem und Religionsparteien," von K. G. Haupt, 1821. According to a chronicle of the Bible Society, which has appeared at Minden, the author reckons there are on the earth 1000 millions of inhabitants, and of this number 175 millions are Christians, 9 millions are Jews, 150 millions are Mahomedans, and 656 millions heathens. After Russell's statistics (Weimar, 1823) of the 1000 millions inhabitants on earth, 252 millions are Christians, 120 millions Mahomedans, 4 millions Jews. But these calculations are very uncertain. Maltebrun reckons 228 million Christians, Graberg 236, Pinkerton 235, Balbi 260 million. In respect of extent, the Mahomedan religion can be compared in some measure with the Christian. But it is confined only to the hot regions of Asia, upon Africa, and a small portion of Europe. For a long time it has been stationary, and is now manifestly on the decline ; its extension it owes only to fortunate victories. It encompasses, indeed, great and populous lands, but in these lands the greater

Now, as concerns the destiny of Christianity, it fulfils that in the most perfect way which the reason demands of a divine revelation. Would we, in the entire range of ancient history, search out a time and place adapted to the promulgation of a divine revelation, so one could only point to the time and the place of the origin of Christianity. Indeed the geographical situation of the country—on the frontier of Asia, on the Mediterranean Sea, uniting together the old world, alike near to Europe as to Africa, included in the circle of the Roman Empire—was the most fit. Equally favourable was the time;—a point of time when the civilized world was united into one great empire, and had formed a connexion among the nations by means of trade, law, war, such as never had been before; a point of time, when knowledge had brought to light the deception of the old religions, and the world, whilst capable of a spiritual religion, was in the highest degree in need of it. Farther, the language.—The publishers of the Christian revelation appeared among a people, and in a land, where the two principal languages of the old world, namely, the Semitic or Aramaic for the people of the

portion, often the third part, are Christians, as in Europe, Turkey, Syria, Egypt, America. It is not adapted to be a universal religion, for it commands the pilgrimage to Mecca, sanctions polygamy, which is the destruction of all true education and human forming, and orders hatred and destruction of all people who do not acknowledge it. The fasts also, and many purifications it lays on its disciples, are adapted only to southern regions. See Comparison of the Christian Religion with the Mahomedan, by White.

but was also the only people of these, united under the Roman government, which had long protested against idolatry, and had made a public profession of Monotheism, in which also consisted the foundation in order to a more spiritual religion. The great earnestness with which religious objects were entertained there, the splendid matter of the doctrine of their pure religion, which lay in the venerable religious documents of the Old Testament; the expectation long ago excited, of a great One newly sent of God, who should surpass all the prophets; the wide dispersion of this people into the countries of Asia, Africa, and Europe, and therewith, notwithstanding the constantly enduring religious and mercantile union of the dispersed with Jerusalem,—these were circumstances which qualified the Jews beyond other nations, to take up and spread a divine religion. The early separation and strict seclusion of this people from the old polytheistic world, in like manner, their wide dispersion by means of the exile, by which the Jews became acquainted with the Greek culture, and were prepared for going over to the conception of a revelation designed for all nations, of a salvation to be imparted to all through the Messiah, and that they had been brought upon all the points, where Monotheism should be introduced by them, appear hence as wisely arranged dispositions of the divine providence, which thereby introduced a great purpose salutary to mankind.

5. Farther, Christianity would be introduced and extended only by moral means. Jesus was neither

powerful nor rich ; no political consequence gave weight to his words, no promises of reward and places of honour, no fear of the sword and bloody revenge gained him followers. He was a teacher, and he availed himself only of his discourses and miracles, in order to the establishment of his religion. Also he most scrupulously avoided to obtain for himself a political weight, (John xviii. 26, Matt. xxvi. 52), and his Disciples, the Apostles, seize not, as Mahomet and his disciples, the sword, but spread the word of their Lord only by their discourses, their example, their deeds ; and by that to which an immoral age is uniformly opposed, the fair virtues which the doctrines of Jesus produced in them and others. That in later times, princes and people, from a misguided zeal for religion, extended Christianity by the sword, they have to answer for that, but not the Christian religion ; for this on no occasion permits such an exercise of power, much less has commanded it.

6. Farther, the Christian religion was deposited in writings, and indeed in part by the immediate Disciples of Jesus, partly under their influence, and at a time when it was yet possible to detect and exclude errors which might have crept in ; and which is the principal matter, the Gospels give us the oral discourses of Jesus in the local and temporal form in which it was delivered to the cotemporaries of Jesus, whereby it is only the more fit to be of advantage for the after world. 7. Farther, a presiding providence manifests itself, in order to the preserva-

tion of Christianity. For when, in the progress of time, the documents of the Christian religion were withdrawn from the people, and the religion had lost its ancient purity, even through superstition and errors, and in the form in which it then was, could no more fulfil the purposes of a divine revelation, so God brought about a reformation, through which the Scriptures came again into the hands of the people, and the religion became gradually purified from the human additions and errors.^a

^a The following passage gives a striking view of the distinctive features of religion, as exhibited by the early reformers :—

“Luther, dissatisfied and offended at the hypocrisy of indulgences, proceeded, not from a free-minded and scientific endeavour, but from the anguish of a pious heart. Hence the faith in the free grace of God through Christ became his fundamental doctrine, which supposes the recognition of original sin, and the atonement. He first opposed the views of the church, as hostile to the word of God in the holy Scriptures. The first step of Zuingli, indeed, was a free-minded endeavour, and a decided return to the Holy Scriptures; but even in the reformed church, there prevailed through Calvin, a more strict Augustinism, moderated only through the protestant idea of the church.

“Then, through the necessary separation from the infallible church, protestantism, as necessarily the unfolding form of Christianity, came to a firm subsistence,—namely, Christianity in the form of subjective freedom. But this principle operated only as a more powerful impulse, and even its first movement availed to a dogmatic formation. The religious character of this formation is, the deep feeling of human depravity, the renunciation of self-dependence, the joy of a new life in Christ, and the enthusiastic opposition to every

Finally, the religion of Jesus corresponds to the demands of the reason on divine revelation, in respect of its effects. It accomplishes that to mankind, which must be expected of divine revelations. To this Jesus himself refers, John vii. 17, whilst he declares, whosoever should do his will, would know of his doctrine whether it be of God.

8. The Christian religion places those whom it consecrates to its faith and obedience, in an entirely different and more happy condition. Whilst in him becomes grounded and raised above all doubt, the conviction of the most important truths of God, providence, and immortality; whilst he feels convinced of the paternal goodness of God, and his perfect willingness to pardon his sins; whilst in the doctrine, sufferings, death, and resurrection of Christ, he finds the surety, that sin, with its consequences, is somewhat which can be made to pass away, and, finally, even to disappear from the kingdom of God; and, consequently, that his repentance is no vain thing; whilst in the doctrine of Jesus, and in his example, he learns, that suffering and evil are neither at variance with the goodness and justice of God, nor hinder the purposes of

thing in religion of human institutions. Melancthon and Calvin have written the dogmatics of this protestantism, the one more in the immediateness of the religious consciousness—the other, more with strict logical argument—both clear, magnificent, and inspired—the subtleties of the scholastics vanish before the seriousness of the life, and before the Scriptural simplicity,” S. 24. *Evangelische Dogmatik* von Dr. K. Hase, 1842.

God ; whilst he finds in the Gospel the most fruitful and comprehensive instruction in duty ; and in the example of Jesus, the instructive and engaging pattern of perfect virtue : so he would be not only infinitely more peaceful for the present, and more steadfast in hope for the future, but also awakened to a true amendment, also be a more noble and happy man, whereof they naturally who, as grown men, had come from the pollutions of Paganism to inward Christian purity, must have had a more lively feeling, than we, who from youth have been formed to Christianity. Far from hindering the full developement of all the powers of the human being, it much rather excites to the highest measure of activity ; but through the so earnestly inculcated command of love to man, it directs to the common good of all, and by presenting the ideal of the most perfect spirit, it directs after the higher and more perfect, (Matt. v. 48.)^a

Men have looked less to the political workings of Christianity, though these are equally important as the moral. When one compares the Christian

^a It is the peculiar pre-eminence of Christianity that it is not only supremely moral, but that in the life of Jesus it lays before the Christian, in a visible form, one divine in mind and walk, and, indeed, in the most difficult exercises of duty,—namely—to God, in the entire resignation of his will to a most painful lot ; and to men, in the full mastery over all selfishness,—in the voluntary yielding up of himself a sacrifice for the weal of others, and his generosity to enemies and those who hated him. S. 329, *Die Religion Glaubenslehre, &c. von Dr. Bretschneider, 1844, Halle.*

nations with the not Christian, we find a striking difference in respect of the culture and morals, and religion is discovered as the final cause of this difference. Through its moral writings the Christian religion must have brought forth already among men in general, a higher morality, as it produces in us a more firmly grounded, a stricter, more beneficent, and living virtue. But morality, and the purer legislation which depends on it, are the main foundations of the civil weal of the people.*

* The truth of the position has been strikingly illustrated in modern times. By the attempt made in France at the revolution, to construct the commonwealth on the principles of atheism; and the theory of Mr. Owen, which implies the abnegation of Christianity. Both attempts signally failed. On that made in France, and its failure, a distinguished author writes:—"The political conclusion of the Revolution, gave to the nations the assurance—that *without law is no liberty*, and the giving up of religion illustrated, that without belief in God, there could neither be religion, a church, nor worship, and that the whole host of virtues expires and goes to nothing, with the inspiration of the faith.

"This certainty of the necessity of religion, was the great result of the Revolution, a whole nation tried to live without religion, and adjudicated from its reason and heart the being of God; but they soon solemnly renounced this, and through the abstraction of deism, returned again to faith in Christianity," S. 314. *Encyclopædie der Theologischen Wissenschaften* von Dr. K. Rosenkranz. Halle 1831.

On Mr. Owen's system, a distinguished person writes:—"In this social mechanism, which Owen devised for the re-organization of society, he has forgotten only one thing, namely, the whole ideal side of the human species. Only

Christianity established this yet more particularly, through the destruction of idolatry, and the spreading of the faith in one God, one Saviour, and one

the material man sees himself represented in his society, the wants of the inner and spiritual nature of man are forgotten.

“Owen applied all his powers to the spreading and realizing of his views, yet, since he left New Lanark, he had no more to see happy results in the carrying out of his system, his attempts in America, where he formed the social colony, New Harmony, were very caricatures of all socialism. But in England Owen lived to see the peculiar overthrow of his ideas since the time he declared himself decidedly opposed to all existing positive religions,” S. 424. *Die Geschichte der Gesellschaft in ihren neueren Entwicklung und Problemen* von Theodor. Mundt. 1844.

This distinguished writer recognizes—Liberty and Christianity as the main symbols of national unfolding, and to the recognition of these great principles, by the British constitution, he ascribes the superiority of Great Britain among the nations, see page 409.

Another distinguished writer, whilst holding the principle, that Great Britain is a striking illustration of the connexion there is between Christianity and national well-being, illustrates this by shewing, that the several portions of the united kingdom are happy in proportion as they stand in immediate connection with Christianity.

“Great Britain is the most enviable of empires :—the most protestant of nations. She has made her power the greatest with the smallest expenditure of life, and has secured the freest government, and the most pious creed. Scotland, where that creed is the simplest, and the least imaginative, is still more moral and enlightened, and domestic happiness is more general. Ireland, the least pious, is the least happy portion of the realm.” See *Essay upon National Character*, vol. i. p. 133, by R. Chenevix, Esq.

happiness of all men. When, before the coming of Christ, certain philosophers believed in one God, yet, among all nations, the Jews excepted, polytheism prevailed. This pressed down the understanding, whilst it dissolved in independent portions, the highest of which man can think, and set before him as a pattern—the idea of the most perfect being, thereby it destroyed the harmony of the whole idea, and darkened it with superstitions, contradictions, and errors; it destroyed the morals in a striking and revolting manner. Finally, it inflamed the most pernicious national animosities, whilst every nation had its peculiar gods, by whose worship it tried to subdue other nations, and these it despised and hated, as rejected of the gods. By the doctrine of one God, the most perfect spirit, which through Jesus became the faith of nations, the human spirit took a direction upon the highest and most perfect, the virtue, (through the unity of the plan of the world, and the moral commandments), holiness, and all nations learned to know themselves as one family, as men originating from one creation and one blood, standing under the government of one God, guided to one end, redeemed by one Saviour, called to one eternal life. Now the nations learned to judge otherwise of each other, and the dignity of man, created after the image of God, was made clear. The idea of *mankind*, for which even the most polished nations of the old world had no right peculiar word in their language, unfolded itself, and acquired a meaning;

the chains of slavery, and the oppression under which one half of the human family—the feminine—languished, became infamous; the command of universal benevolence, which, in this extension, is peculiar to Christianity, extinguished the national hatred, and the fierce patriotism which the old world esteemed instead of virtue;^a the domestic life, education, and the institutions connected with it, took another direction, and citizenship of the world combined and ennobled the nations. When, at a coming

^a Citizenship of the world, and a love of mankind, as Jesus teaches these, the ancient nations knew not, even the Greeks and Romans. They were patriots; but their patriotism, which choked the command of love, was egotism. One need think only on the fundamental idea of *Βασιλεία*, and *Impertum*, in the Roman acceptation. Likewise had they, or could they, in conformity with their doctrine of the gods, possess a universal benevolence? They sprang from the gods, other nations had a lower origin, were as bastards. The gods dwelt with them, hence they were the favourites of the gods.—A real divine revelation for all nations cannot approve of such prejudices. Hence it has redounded, not to the reproach, but honour of Christianity, that it knows not a Roman and Greek patriotism, and of that bravery which, among the Romans, was the essence of all virtue, (*virtus*.) The religion of peace and love waves over that of victory, the religion of humanity knows no fatherland. The command: *love one another*, contains all which the Christian, as a man and citizen, has to observe. In the kingdom of Jesus among mankind, as it shall be, no war is conceivable. Christianity as the ideal holds this condition firmly, and proves thereby, that it is the last completed revelation, S. 286. Handbuch der Dogmatik, Erster Band. von Dr. K. G. Bretschneider. Leipzig, 1838.

period, Christianity shall be universally known and obeyed, then mankind must become united as into one family, distinguished by a continued peace, and a common striving after perfection.

CONCLUSION.

Of the proofs adduced for the divine origin of the Christian revelation, it may be observed, if all should be considered of like value, yet they could not influence alike every mind. All depends on the axioms, the judgment, the perception, the character, and even the taste of the individual. The philosopher would the more easily be convinced of the authority of Christ, and the divinity of his doctrine, by the accordance of the evangelical doctrine with reason; the religiously disposed, by the appeasing which the gospel gives to his moral wants; the statesman, by the political effects of the gospel, its origin, and extension; the grave moralist, by the moral workings of Christianity; the knower of humanity, through the greatness of the mind and character of Jesus; the admirer of the Holy Scriptures, and he who has a firm conviction of the credibility of the Gospels, through miracles and prophecy. On many individuals, many proofs would have a like influence.

We should guard against explaining one proof as the only evidence, and extolling it at the expense of the others; much rather they should all be combined together. For in their influence, all proofs,

with the exception of the mathematical, have only a relative power, and most depends on the individual if he will be convinced. How could we explain otherwise, that proofs *ad hominem* are frequently more convincing than proofs *ad veritatem*? The objection, that these proofs together have no more power to convince than each separate proof has, is indeed mathematically correct, but not psychologically. In one argument, surely, there may be a perfect and distinct proof, but only for one disposed to acknowledge it as such. But a matter of fact has ever gained in point of certainty, the more it has been calmly viewed on all sides, and the greater the number of other true conceptions is with which it has been combined. Yea, it holds, even in the matter of hypotheses, that they always approximate the nearer to certainty, the greater the number of the appearances are which they explain, and the truths to which they annex themselves.

Now, do we comprise all these proofs together, they furnish to our hands such important facts, that one cannot doubt in the divine origin of Christianity. For neither stronger nor more numerous proofs for the divinity of a doctrine can possibly be required, and about no other religion in the world is found that which speaks for Christianity. Handbuch der Dogmatik, S. 327, Erster Band von Dr. Bretschneider. Leipzig, 1838.

THE END.

